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SAINT MICHAEL THE ARCHANGEL:

THREE ENCOMIUMS

BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA,
SEVERUS, PATRIARCH OF ANTIOCH, AND
EUSTATHIUS, BISHOP OF TRAKE

THE COPTIC TEXTS WITH EXTRACTS FROM
ARABIC AND ETHIOPIC VERSIONS, EDITED, WITH A TRANSLATION BY

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PREFACE.

IN the summer of the year 1892 I had the pleasure of showing to the Marquess of Bute, at the British Museum, a bilingual Coptic and Arabic manuscript containing three unpublished Encomiums upon Saint Michael the Archangel by Abba Theodosius, Archbishop of Alexandria, Severus of Antioch, and Eustathius, Bishop of Trake, respectively; this manuscript is the property of Lord Zouche, who was so kind as to allow me to take a complete copy of it so far back as 1885. Lord Bute enquired concerning the contents of the Encomiums, and regretted that these interesting documents were not accessible to the students of the early history and literature of Egyptian Christianity, and subsequently he undertook to defray the expenses connected with the printing of the same.

To Lord Bute we already owe a work on the Coptic Liturgy,* and it is to his help that those who occupy themselves with the Christian literature of Egypt owe the appearance of this contribution to printed Coptic texts.

There is no reason for doubting that the three Encomiums were written about the beginning of the

* *The Coptic Morning Service for the Lord's Day*, translated into English by John, Marquess of Bute, K. T., with the original Coptic of those parts said aloud, London, 1882.

VIIth century of our era, and in them we see some of the earliest specimens of this class of Coptic literature in existence. The most ardent lover of Coptic literature must confess that the lives of Coptic saints and the Encomiums upon them are generally too full of miracles and somewhat monotonous exhortations to the listener and reader, but the Encomiums now published for the first time are interesting exceptions to the rule, for they contain narratives which are full of importance, not only for the philologist and antiquary, but also for the student of comparative folk-lore and demonology. To the Coptic texts are appended the complete narrative portions of the Arabic translation of the Encomiums, and the Ethiopic version of the Encomium upon Saint Michael by Severus of Antioch, edited from a venerable manuscript of the XVth century in the British Museum.

The Encomium by Eustathius, Bishop of Trake, is of special interest, for it supplies details concerning the making of an εἰκών of Saint Michael, and contains an extract from the Coptic version of *Physiologus*, which we now know existed. To my friend Prof. I. Guidi of Rome I am indebted for valuable assistance in reading the proof sheets of the Arabic portion of the work.

May 15. 1894.

E. A. WALLIS BUDGE.

INTRODUCTION.

The manuscript from which the Coptic texts printed in this volume are taken is the property of Lord Zouche, and was brought from Cairo by Curzon, the famous author of *Visits to Monasteries in the Levant*, London, 1849, some fifty years ago. It consists of 187 leaves of thick brownish-white paper, which now measure $11\frac{5}{8}$ in. by $9\frac{5}{8}$; the edges have been trimmed and gilded, and the book is bound in modern binding. On the inside of the front cover is written: —

“History of the wonders produced by the cabalistic “use of the name of the Archangel Michael. A very “early, and very fine Coptic Manuscript, with the Arabic “translation on the margin. It came from Cairo, and “is the finest Coptic manuscript on Paper I have seen.”

Whether this is Mr. Curzon’s handwriting I am unable to say.

Each page is occupied by one column of 21 lines of Coptic text, and to the right is a narrower column of Arabic which forms a version of the Coptic text; the paragraphs are short, and each begins with a capital letter. Nearly every page of the manuscript is bespattered with grease which fell from the candles, by the

(b)

light of which it was read in church on the twelfth day of the month Athôr. The quires are twenty-three in number, and are signed with letters on the top corners of the pages; twenty-one quires consist each of eight leaves, one of ten, and one of eleven. The page opposite to the first leaf inscribed with text is ornamented with a cross painted in gold, over which an intricate lace pattern in blue is traced, and bears upon it traces of inscriptions in red ink. The book is complete with the exception of a few lines of the title of the first Encomium therein, and a few lines at the end of the third or last Encomium; the titles of the Encomiums are written in red and black, and on fol. 88a are some designs in gold and blue somewhat similar to those reproduced from the Xth century Coptic MS. (Borgia Collection, No. 108) by M. Hyvernât in his splendid *Album de Paléographie Copte*, Paris, 1888, pl. 13. The manuscript, when finished, was carefully read by some one who made a number of alterations and corrections in the text (see foll. 14a, 31b, 43a, 48a, 50b, 51b, 59a, 149b &c.), who occasionally added variant readings (see fol. 69b), and who added in the margins words which the scribe had omitted.

Bound up with the manuscript, at the end, is a leaf which belongs to another book which seems to have been written about the same period, and by the same scribe.

The colophon reads: —

ḤΕΝ ΦΡΑΝ Ḥ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΕΘ
 ΟΥΑΒ †ΤΡΙΑC ΕΘ ΟΥΑΒ ΟΥΟZ Ḥ ΔΟΜΟΟΥCΙΟC ΕCΧΗ
 ḤΕΝ ΟΥΜΕΘΝΟΥ† Ḥ ΟΥΩΤ ΦΑΙ ΓΑΡ ΠΕ ΠΕΝ ΝΟΥ†

ἥ ΕΝ ΟΥΜΕΘΜΗ ΛΑΝΟΝ Ἡ ΝΙΧΡΗCΤΙΑΝΟC ΤΕΝΟΥΩΩΤ
 ἸΜΟC ΤΕΝΤΩΟΥ ΝΑC.

Αἰψωπι ἦξε παι ὡε ἦ ἐρ φμεγὶ εἶο νανε ς
 ἦτε παι ἀγίον ἦ χωμ ἐβολζιτεν πιογαςαζνι νεμ
 τπρονιὰ ἦ πενιωτ ἐτ ταινογτ πι πατριαρχηc
 εἶο ογав авба ιωαννηc πιρεφερζεμι ἦ νενψγχη
 πι μα ἦ εcωογ ετ ενζοτ φη ἐταq ἐρ ογωini ἥεν
 νι εκκληcιὰ ἦτε νιορθοδοζοc ζιτεν νεqcbωογὶ ἦ
 πᾶτικον εἶο βεβι ἐβολῆεν ρωq πῶc ταχροq ζιχεν
 πεq ὁρονοc ἦ ζαν μῆω ἦ ρομπι ἥεν ζαν cноγ
 ἦ ζιρηνικον τεqαιτεν ἦ ἐμπωα ἦ πεqcmογ.

Ἐβολζιτεν ογcζιμι ἦ μακαριὰ ἦ μαι xpc ἦ
 μαι ἀγαπη ἦ μαι προσφορὰ ἦ μαι ωεμμο ἦ μαι
 π εἶο νανεq νιβεν acθaμιοq ἐβολῆεν πεqxin ἥici
 ἦ μῆι εγ ἐρ φμεγὶ νac εἶοβε πογxαι ἦ τεc ψγχη
 ἥα τ xix ἦ ογcζιμι ογ μαι νογτ εγμογτ ἐ πεc-
 ραν xε μελοx ογοz acτηiq ἦ τὰγiὰ ἦ [ε]κκληcιὰ
 ἦτε παρχηαγγελοc εἶο ογав мнханл ρac ελ ἥαλιx
 ca ρhc ἦ βαβγλων.

Πῶc ιhc πxc πιαλνῆiνοc ἦ νογτ εq εἶο ἦτεc
 ογcιὰ ἦ τοτ c ἦ φρητ ἐταq ωωπ ἐροq ἦ πιαω-
 ρον ἦτε ἀβελ πιῶμηι νεμ τῶγcιὰ ἦτε πεν ιωτ
 авраам νεμ πicῶoi ἦ ογqi ἦτε zaχαpιαc πιογнв
 νεμ τ теbi cноγτ ἦτε τχηра ἦτεqapez ἐ πε-
 cωνῆ ἦ ζαν μῆω ἦ ρομπι ἐβολza πipacmoc νιβεν
 ογοz ἐωωп acωanι ἐβολῆεν cωma ἦ φρητ ἦ
 ρωmi νιβεν ἦτε παρχηαγγελοc εἶο ογав мнханл
 τωвz ἦ ποῶ ἦτεq xa necnovi νac ἐβολ ογοz
 ἦτεqcbai ἦ πεcpan zi πxωm ἦ πωνῆ τεq ἦτον
 ἸΜΟC νεμ νη εἶο ογав τηρογ ἥεν ken ς ἦ νενιοτ
 εἶο ογав авраам νεμ icaak νεμ iakωb ζεν πιπα-

"south of Babylon.¹ May the Lord Jesus Christ, the true "God, receive her offering from her hand, even as He "received the gifts of Abel² the righteous man, and of "our father Abraham,³ and the incense of Zacharias⁴ the

called "خليج مصر" "the canal of Miṣr," "الخليج الكبير" "the great canal," and "خليج امير المؤمنين" "the canal of the Commander of the Faithful." This canal is said to have been dug by 'Amr ibn el-'Âsi, A. H. 23, and it is supplied with water from the narrow arm of the Nile which flows to the east of the Island of Rôḍa; the mouth of it is situated a little to the N. W. of Old Cairo, and it lies due west of the Christian cemeteries and "mounds of rubbish" which are found to the south of the modern city of Cairo. Following a course more north than east, it runs through the entire city, and an authority quoted by Yâkût says that it formerly extended as far as the Gulf of Suez (من النيل الى بحر), and that ships sailed upon it carrying food to Mecca and Medina. See Dozy, *Supplément*, tom. i. p. 389. col. 2; Wüstenfeld, *Yâkût*, tom. ii. p. 466, at the top. For native explanations of خليج see *Kâmûs*, ed. Bûlâk, vol. i. p. ١٨٥; and for the descriptions of the buildings at Fûm el-Khalîj, see Baedeker, *Lower Egypt*, p. 304.

¹ As M. Amélineau has pointed out (*La Géographie de l'Égypte*, p. 551), the use of the name Babylon here is somewhat loose, and the writer has clearly identified Babylon with Old Cairo. In the list of churches in Maṣr given by *Ibn Daḳ-mâḳ* in his كتاب الانتصار بواسطة عقد الامصار ed. Bûlâk, ١٨٩٣, p. ١٠٧ the church of St. Michael is said to be situated "to the south of Maṣr, opposite to the pool in the neighbourhood of the mosque" كنيسة ميكايل هذه الكنيسة بظاهر مصر قبالة بركة الشعبية بجوار (المسجد); and Makrîzî, ed. Bûlâk, vol. i. p. ٥١٧, says that there was a church of Michael "near the Khalîj of the Beni Wa'il, at the southern exit of the city of Miṣr" عند خليج بنى وائل خارج مدينة مصر قبلى

² Genesis iv. 4. ³ Genesis xv. 9. ⁴ St. Luke i. 9.

“priest, and the two mites of the widow,¹ and may He “guard her life from all temptation for many years; and “when she shall go forth from the body, after the “manner of all men, may the holy Archangel Michael “pray unto God that He may forgive her her sins, “that He may write her name in the Book of Life, and “that He may make her to lie down with all the saints “in the bosom of our holy father Abraham, with Isaac “and Jacob in the Paradise of joy in the kingdom of “the heavens; Amen, so let it be! And every tongue “which sayeth Amen shall receive according to the blessing, Amen.

„The seventh day of Paôni,² in the nine hundred “and twenty-sixth year of the Era of the Martyrs “(*i. e.*, A. D. 1210).”

The volume comprises: —

- I. The Encomium upon Saint Michael by Theodosius, Archbishop of Alexandria, foll. 1—86.
- II. The Encomium upon Saint Michael by Severus, Patriarch and Archbishop of Antioch, foll. 87—127.
- III. The Encomium upon Saint Michael by Eustathius, Bishop of Trakê, foll. 128—187.

The principal contents of these Encomiums may be summarized as follows: —

¹ St. Mark xii. 42; St. Luke xxi. 2. ² *I. e.*, June 1.

I. THE ENCOMIUM OF THEODOSIUS.¹

After a declaration of his absolute reliance upon God, "Who openeth the door of speech of every man," and Christ and Saint Michael, Theodosius begs his hearers to assist him in undertaking to write an Encomium upon Saint Michael. He likens himself to an unskilled sailor who, having stored his all in a frail bark, intends to set out to sail over the great ocean, but his boat is not strong enough to withstand the buffetings of the waves, his merchandise is of little or no value, and is not worth committing to the care of the merchants who sail in great ships; he fears to leave the harbour wherein lies his little craft, lest, having launched out into the deep, and being ignorant of the mariner's art, his boat be swamped, and he lose not only his boat and its load, but also his life. He next explains that the boat is his own flesh, which he cannot govern, and that the sailor is his ignorant heart, and that the Holy Scriptures are the knowledge of celestial seamanship; nevertheless as his hearers insist upon his doing so he will attempt to speak concerning the incorporeal and luminous commander of the hosts of heaven, the advocate of man before God, Saint Michael the Archangel. Referring to other encomiums² which

¹ Probably the Jacobite Patriarch of Alexandria, who ascended the patriarchal throne A. D. 536; see Le Quien, *Oriens Christianus*, ii. col. 430; Gibbon, *Decline and Fall*, Chap. 47.

² For a Coptic sermon on the Assumption, which was pronounced on the xvth day of the month Mesore, see Zoega, *Catalogus Codicum Copticorum*, Romae, 1810, p. 94; and for

he had written upon the season of the new year, and upon the festivals, and upon Saint John the Baptist, he declares his intention of speaking once again on the occasion of the festival of Saint Michael.

According to Theodosius Michael is, after Christ, the chief of those who feast in the Palace of the heavenly kingdom, and there he sits surrounded by Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, John the Baptist, the Twelve Apostles, and the armies of the saints and martyrs; in the same place are the Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities, and Powers. The feast is made ready, and Theodosius, going to each of the Patriarchs, Prophets, and Apostles, asks him if he doth not rejoice on the day of the festival of Michael; each of these calls to remembrance some tribulation from which he was delivered by the Archangel Michael, and declares the joy with which he celebrates the festival. Michael entreated God to forgive Adam, he carried Abel's sacrifice up to God, he nourished Seth when his mother's milk failed, he took Methuselah's prayers up to God, he guided Noah's ark, together with Gabriel he ate with Abraham under the tree of Mamre, he took the knife from Abraham's hand when he was about to slay Isaac,¹ he fixed Jacob's wages

works of his extant in Syriac see Wright, *Cat. Syr. MSS. in the British Museum*, iii. p. 1329, col. 2; Assemâni, *B. O.*, ii. 80; and Zotenberg, *Catalogue*, p. 27.

¹ When Abraham bound Isaac, "Michael, the high-priest above,

in Mesopotamia, he caused Joseph to be made ruler of Egypt, he led the Israelites¹ under Moses² and Aaron unto the promised land, he helped Gideon to war against Midian, he gave Samson to his parents, he helped Solomon³ to build the temple, he slew 185,000 Assyrians, he comforted Isaiah and Jeremiah in their

bound Gabriel," מיכאל כהן גדול של מעלה עקרו לגבריאל; see Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 816.

¹ Michael is essentially the angel of the Jews, who derive his name, מיכאל, from מי + כאל in the passages מי כמוכה באלהים (Exodus xv. 11) and אין כאל ישרון (Deuteronomy xxxiii. 26). He is one of the four angels (Michael, Gabriel, Uriel and Raphael) who stand round God's throne, and his position is at His right hand; he is God's banner-bearer. The seventy nations of the world have each a prince like Michael, and these princes are their gods; but Michael acts only under the orders and direction of אלהים, Who taketh care for Israel. Michael is often associated with Gabriel, and together with him set fire to the Temple in Jerusalem; he is the prince of the Jews, and the "governor of Jerusalem," and at the coming of the Messiah it is he who will blow the trumpet. See Daniel x. 13, 21; xii. 1; Buxtorf (*ed. Fisher*), p. 609; and Eisenmenger, *Entdecktes Judenthum*, Bd. i. pp. 850—853; ii. pp. 383, 713.

² Michael is said to have been the teacher of Moses, and זנו"גאל also was his teacher; now by taking the numerical values of the letters forming these names we have:

$$\text{מיכאל} = 40 + 10 + 20 + 1 + 30 = 101$$

$$\text{זנו"גאל} = 30 + 1 + 3 + 7 + 50 + 3 + 7 = 101$$

See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 858; ii. 375.

³ On the day when Solomon married Pharaoh's daughter, Michael the great prince came down from heaven and set a great reed in the sea; round about this reed a forest sprang up, and on this spot was the city of Rome built. See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 736.

(c)

affliction, he shut the lions' mouths for Daniel, he rolled the stone from the sepulchre wherein Christ had lain, he cooled the furnace for the Three Children, and he strengthened every saint and martyr to endure affliction and torture. To this great Archangel Theodosius exhorts his hearers to make offerings, and these he will present unto God, and deliver the donors thereof from everlasting punishment. Whatsoever a man giveth unto Michael will be returned unto him two-fold in this world, and God will shew mercy unto him in His kingdom. That his hearers may have no doubt about the ready help of Michael, Theodosius narrates what he did for the pious Dorotheos, and his wife Theopisthe, in a time of great trouble and affliction.

Dorotheos and Theopisthe lived in the city of Senahor,¹ where they possessed much land, and flocks and herds, and great wealth; they were devout Christians, and loved the Archangel Michael, and on the eleventh day of each month they sent large gifts and wine to his church, that his festival might be celebrated on the morrow with due pomp and reverence. After they had visited the church on the day of the festival, it was their custom to entertain the poor, and the maimed, and the halt, and the blind, and the destitute, and to feed them with food and wine, and this they did until their name spread throughout the whole land of Egypt. After a time it fell out that no rain came upon the

¹ Or **συνζωρι**, Arab. **سهن**, a city in the Delta at no great distance from Saïs; see Amélineau, *La Géographie de l'Égypte*, Paris, 1893, p. 415f.

earth, and that for three years in succession the waters of the Nile did not rise to their usual height; many people died, and the cattle perished of thirst. During two of these years Dorotheos and his wife continued to give alms and oblations as usual, but when the third drew nigh they found that all their cattle were dead, with the exception of a single sheep; moreover, all their stores had come to an end, and they had no wearing apparel left except the dress in which they were wont to celebrate the Sacrament. Having sacrificed their last sheep on the eleventh day of Paôpi (*i. e.*, October 8), they had nothing left wherewith to celebrate the annual festival of Saint Michael which took place on the twelfth day of Athôr (*i. e.*, November 8), and in these straits Dorotheos determined to sell his own and his wife's apparel that he might obtain the wherewithal to buy a sheep. He exchanged his own festal garments for corn, but the shepherd to whom he went refused to give him a sheep of the value of one third of a *dînâr*¹ in exchange for Theopisthe's silken dress, on the ground that no one in his house wore anything but woollen garments. When Dorotheos had left him and was walking along the road sadly, he met a general riding upon a white horse, and accompanied by soldiers, who asked him why he was thus carrying his wife's garments; he explained to him that a great man had come to visit him, and that he had no money to buy a sheep to slay in his honour, and that he was going to sell his wife's garments to buy one. The general, who was, of

¹ The *dînâr* was worth about ten shillings in English money.

course, Michael, promised to obtain a sheep for him if he would receive him and his company into his house, and Dorotheos having gladly undertaken to do this, the general sent a soldier to the shepherd for a sheep of the value of a third of a *dinâr*. Next the general sent a soldier to the fish market for a fish, also of the value of a third of a *dinâr*, and when he had brought it, the company moved on to the house of Dorotheos. Having arrived at the door the general knocked and was admitted by Theopisthe, who bade him welcome on Saint Michael's day, and who looked upon the sheep and the fish in glad surprise; the general gave orders that the sheep should be killed, but commanded them not to touch the fish until he had himself done what he wished with it. The happy husband and wife made ready cushions whereon the general was to recline, they had the sheep killed, and did all in their power to make their house fit to receive the general, who they thought to be a local governor. Now when Dorotheos went into the wine-cellar to bring out what little wine was left, he found it filled with vessels of wine up to the very door; and when he went to the place where the oil was kept for food and anointing purposes, he found there seven jars filled with oil to the very brim, and other vessels which contained butter, cheese, vinegar, and every other household necessary. And when he and his wife had gone into their bed-chamber they found a chest filled with richer and more goodly raiment than that which they had worn at their wedding. Out of their newly gotten abundance they prepared a great feast, and laid the tables for the brethren, they arrayed

themselves in rich apparel, and went into the church of the Archangel Michael, and partook of the Mysteries, and knelt down before the image of the saint, and offered up prayer and thanksgiving for the great thing which had been done for them.

Soon after they had returned to their house the general and his soldiers arrived, and when he had taken his seat, he asked for the fish, and told Dorotheos to open it; when this had been done he took out the maw, which was very large, and found therein a bundle sealed with seals. The general took the bundle, and opened it, found it full of gold money, and when it had been counted there were found to be three hundred golden *danânîr*,¹ and three small pieces each of the value of a third of a *dinâr*; these he gave to Dorotheos and told him to give one third of a *dinâr* to the shepherd, another to the fishmonger, and another to the man from whom he had obtained corn in exchange for his own garments, and to keep the three hundred *danânîr* as an earnest of what should yet be given unto them. When Dorotheos protested against receiving all this great gift, the general shewed him who he was, and told them that all the gifts which they had made unto the Archangel Michael had been made unto himself, for he himself was Michael. What he had given them was only the interest upon the capital which was laid up for them with God in the heavenly Jerusalem; having thus spoken he went up

¹ *I. e.*, about one hundred and fifty pounds in English money.

into heaven. With exhortations to a godly life and almsgiving Theodosius brings his Encomium to an end.

II. THE ENCOMIUM¹ OF SEVERUS, PATRIARCH OF ANTIOCH.²

This Encomium was pronounced on the day of the festival of Saint Michael, which happened to fall upon a Sunday. After a series of quotations from the Psalms and Saint Matthew's Gospel, Severus proceeds to tell the story of Ketsôn the merchant, and of his conversion from Paganism to Christianity. Ketsôn was a native of Entikê, and was a very rich merchant, who on one occasion loaded a ship with his wares and sailed to Kalônia; he arrived on the first day of Athôr, and stayed there and sold his merchandise. On the eleventh day of Athôr he saw men draping the shrine of Saint Michael with cloth, and crowning it with lanterns, and he tarried there to see what would be the end of the matter; in the evening men lit the lamps and sang hymns, and Ketsôn determined to pass the night by the door of the shrine to

¹ The Ethiopic version of this Encomium printed on pp. 294—216 is taken from Brit. Mus. MS. Orient. No. 691, foll. 156a—170a; see Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 163. For a French version of the Coptic text see Amélineau, *Contes et Romans*, tom. i. p. 85.

² He sat from A. D. 512—519. For lists of his works see Wright, *Catalogue of the Syriac MSS. in the British Museum*, pp. 1322—1324: Assemânî, *B. O.*, ii. pp. 46, 80, 96, 120, 126, 158, 205, 283, 298; Zotenberg, *Catalogue*, pp. 27, 37, 64, 123; Cave, *Hist. Lit.*, tom. i. p. 499ff; and Fabricius, *Bibl. Græc.* tom. x. p. 614ff.

see what would take place therein. When the night had come the clergy and the congregation performed the service, and in the morning Ketsón set out to visit two Christians of his acquaintance, and to ask them the meaning of what he had seen. When he had heard from them of Saint Michael's power, he asked them where he could find him, for he wished to ask him to deliver him from evil, but they told him that he could only see Michael when he had become a Christian; Ketsón promised to give each of them money¹ if they would help him to become a Christian, and they agreed to take him to the Bishop to be baptized. On the morrow the three men went to the Bishop, who asked the stranger whence he came, what god he worshipped, and if he had a wife and family; and when he learned that Ketsón had a wife and family in his native town, he sent him away to persuade his wife to become a Christian, lest, being baptized without her knowledge, she should cause him to apostatize. During the return of Ketsón by sea to his native city the Devil raised up a mighty storm which well-nigh swamped the ship, but when he had cried out to Christ, the winds sank to rest, and the waves went down, and he arrived at home in safety; his wife decided to become a Christian without any hesitation, and having made all ready they set out for Kalônia. And when they had returned to

¹ On page 54*, line 28, strike out the words "a basket of." The Arabic version reads, "I will give to you a *dînâr* apiece"; **KOT NOMICMA** must then mean some coin like a *dînâr*, or of that value.

the Bishop he baptized Ketsôn, and his wife, and their four sons, giving them the names of Matthew, Irene, John, Stephen, Joseph and Daniel. Ketsôn tarried in Kalônia for one whole month to be instructed in the things of his new religion, and he gave six hundred *mathakîl*¹ to the shrine of the Archangel.

Soon after Matthew, who was formerly called Ketsôn, had returned to his city, he died, and his fellow citizens began to persecute his widow and sons, probably because they had changed their religion, and they went so far as to plunder their storehouse. By the advice of John, the eldest son, the whole family went and lived in the "royal city", but scarcely had they taken up their abode there when the house of a nobleman called Sylôn was broken into and plundered, and the Devil, who had taken upon himself the form of a man, went about throughout the city accusing Matthew's sons of having committed the robbery, and the young men were dragged before Kesanthos the governor to answer for the crime. While the examination was taking place Michael, in the form of a patrician, came and sat down by the governor, and suggested that Matthew's youngest son should go to house of the chief watchman, and command the stolen things to appear in the name of Jesus Christ; when this had been done a voice bade them go into the cellar, and having done so they found all Sylôn's property hidden therein.

Shortly afterwards a certain man invited some

¹ *I. e.*, about three hundred pounds in English money.

friends to a feast in his house one evening, and as one of them was returning home, a scorpion stung him, and he fell down and died immediately. The watchmen of the city found the body, and seeing no traces of violence upon it, they buried it in the morning. And again the Devil, who took upon himself the form of a man, went about the city accusing the four young men of the murder, and they were brought into the governor's presence with their hands tied behind them, and with heavy chains upon their necks. Once more Michael appeared in the form of a nobleman, and having heard the accusation which had been brought against the young men, he suggested that the dead man himself should be brought into the court, and asked to say who or what had killed him; when this had been done Michael commanded Daniel, the youngest son of Matthew, to adjure the dead man in the name of Christ to say what had happened unto him, and he stated straightway that the bite of a scorpion had killed him. After this Michael went up into heaven with great glory, taking the soul of the dead man with him.

By the advice of John, Kesanthos the governor wrote to the Emperor Constantine,¹ and informed him of the wonderful thing which had happened, and asked him to send to his city a Bishop who should enlighten his town with the true faith; when the Emperor heard this he wrote to John,² Archbishop of Ephesus, and

¹ He was Emperor from A. D. 306—337.

² There is clearly a mistake here, for John of Ephesus was not born until A. D. 516, but it is equally clear that John of Ephesus is meant by the writer of the Encomium, for he was

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asked him to go and baptize the people of the city of Entias. Shortly after, John set out with two deacons, an elder, a reader, three singers of Psalms, and twelve other men, and they took with them an altar, altar coverings, sacramental vessels, books, and everything that was necessary for the founding of a church. On the arrival of the Archbishop, the governor of Entias, and John the son of Matthew, and all the people of the city went out to meet him, and they escorted him into the city and were blessed by him. On the morrow they began to build a church to the Virgin Mary, and by the help of every man in the city it was finished in sixteen days; the baptism of the people by the Archbishop next took place in a pool of water situated to the east of the city, and John, the son of Matthew, was consecrated bishop over them. A few days later the new bishop suggested to Kesanthos the governor that they should build a church in honour of Saint Michael, and after eight months the coping stone was put on, and the building was consecrated to Saint Michael on the twelfth day of Athôr. After the bishop and the governor had taken part in the Communion they went into the city with the multitude, and set fire to the temple of Zeus, and a large church dedicated to the Apostles was afterwards built upon the spot where the pagan edifice had stood. These things were duly reported to the Emperor Constantine (sic), and he glorified God. The Encomium ends with exhortations to a godly life.

famous as a founder of churches and monasteries. For Constantine we should probably read "Justinian".

III. THE ENCOMIUM¹ OF EUSTATHIUS,²
BISHOP OF THE ISLAND OF TRAKE.³

The third and last Encomium on Saint Michael by Eustathius is perhaps the most interesting in the book. It was composed for recitation on the Archangel's festival, which took place on the twelfth day of Paôni (*i. e.*, June 6), and in it Eustathius sets forth the history of the noble lady Euphemia, the wife of Aristarchus, a general in the service of the Emperor Honorius, by whom he had

¹ A French version of this Encomium, translated from another MS. I believe, is published by M. Amélineau in his *Contes et Romans de L'Égypte Chrétienne*, tom. I. p. 21 ff.

² The name is given as Anastasius by M. Amélineau, but in any case I am unable to identify the bishop to whom this Encomium is attributed.

³ I have translated the word ΝΗCOC by "island", but it is not by any means clear that Trakê was an island in the ordinary sense of the word. In the Coptic text (see *infra* p. 14, l. 25) Jacob says ΑΙΦΩΤ ΩΑ †ΝΗCOC "I fled to the Island", and ΝΗCOC here is the exact translation of جزيرة, "Island", an Arabic name for Mesopotamia, that is the land between the two rivers, or the land entirely surrounded by the Tigris and Euphrates. As our author says that Trakê was "the Island to which the Empress [Eudoxia] banished Saint John Chrysostom", and as this famous man was banished first to Cucusus, a village in the mountains on the borders of Cilicia and the Lesser Armenia, secondly to Arabissus, about sixty miles from Cucusus, and thirdly to Pityus, at the foot of the Caucasus, on the N. E. of the Black Sea, we must assume that this district represents the "Island of Trakê" referred to by Eustathius. M. Amélineau translates "l'île de Turquie", and adds the pertinent remark, "Les Coptes n'ont jamais eu de notions bien précises en fait de géographie" (*op. cit.*, p. 21).

been appointed governor of Trakê. He was a Christian, and had received baptism at the hands of Saint John Chrysostom,¹ and for many years he made gifts and offerings on the twelfth, twenty-first, and twenty-ninth days of every month, on the festivals of Saint Michael, of the Virgin Mary,² and of the birthday of our Lord³ respectively; finally he was seized with mortal sickness, and knowing that his death was nigh, he called Euphemia his wife to him, and charged her to neglect in no way the "offering of the holy Archangel Michael", and to continue to do alms, and to make the customary gifts to the church after his death; the pious lady promised not only to make the customary gifts, but to increase them. She then begged her husband before his death to instruct a painter to paint a picture of the Archangel Michael upon a wooden tablet, that she might hang it in her bed-chamber to induce the saint to protect her, and to be her guardian after the death of Aristarchus. The dying man straightway sent for a cunning painter, and told him to paint upon a wooden tablet the figure of the Archangel, and to cover it with a plate of fine gold inlaid with precious stones; when this was done and brought to him, he gave it to Euphemia, who rejoiced over it with great joy. Aristarchus marvelled when he saw his wife's gladness, but being touched by the mournful words with which she described the

¹ Born about A. D. 347, and died 407.

² The annual commemoration takes place upon the twenty-first day of Tôbi.

³ The annual commemoration takes place upon the twenty-ninth day of Khoiak

widow's lonely condition, he took her hand and laid it upon that of the figure of the Archangel, and, in a solemn address to the Saint, committed his wife to his care; Euphemia was comforted by this act of her husband, and she believed that no wiles of the Devil could prevail over her. Aristarchus died shortly afterwards, and his pious widow continued to give the gifts which her husband was wont to give, and added thereunto.

Meanwhile, however, the envy of the Devil was stirred up, and taking upon himself the form of a nun, he went to Euphemia's house accompanied by devils, also in the forms of nuns, and having gained admittance to her presence, he began to tempt her to promise to marry Hilarichus, the chief prefect in the service of the Emperor Honorius,¹ whose wife had recently died; the Devil shewed her many gold and silver ornaments to persuade her, and at length Euphemia told him that she would marry a second time without hesitation provided that her guardian gave her the permission to do so. The Devil asked who the guardian was, and thinking that it must necessarily be a man, began to charge her with infidelity and deceit, until finally, at the Devil's request, she agreed to shew him who her guardian was, on the condition that the Devil should turn to the east, and pray to God to be forgiven for the evil thoughts which he had harboured concerning herself. This the Devil refused to do, and excused himself by saying that he had vowed to pray nowhere except in his own cell, and when Euphemia

¹ He reigned from A. D. 395—423.

gained the better of him in the argument which followed upon this statement, he threatened to do violence unto her; and when, seeing that he changed his form and appearance frequently, she cried out for help to Saint Michael, and made the sign of the Cross over herself, the Devil and all his works disappeared "like a spider's web".

And the Devil appeared a second time to her in the form of an Ethiopian, with the head of a goat, and with bloody eyes, and his hair stood up like the bristles on a mountain pig; he carried a sharp two-edged, drawn sword in his hands, and at the sight of him Euphemia fled for help to the tablet with the Archangel's likeness upon it. When the Devil saw this he was afraid to enter the bed-chamber, and standing outside he began to curse the wooden tablet which Euphemia had in her hands. Calling to remembrance, one after another, his evil deeds in days of old, and admitting that this piece of wood has baffled his wiles, even as the wood of the Cross baffled him before, he threatens that he will come again to Euphemia on a twelfth day of Paôni (*i. e.*, June 6), for on that day Michael will be kneeling in prayer before God, and entreating Him to make the Nile to rise to its proper height during the inundation,¹ and to make the rain and dew to fall, and

¹ This is interesting as shewing how completely the attributes of Hâpi, the old Egyptian god of the Nile, had been transferred by the Copts to a Jewish Archangel; in Eisenmenger (*Entdecktes Judenthum*, ii. p. 379) a passage is quoted wherein Michael is said to be the prince of the waters, under whom are seven princes.

as he must continue in prayer ceaselessly for three whole days and nights, it will be impossible for him to come to help her; and the Devil threatens that when he comes, he will break the wooden tablet in pieces over her head. When Euphemia ran towards him holding the tablet he disappeared.

When the next twelfth day of Paôni had come, at the first hour of the day, the Devil appeared to Euphemia in the form of the Archangel Michael; on his head was a crown set with pearls of great price, a girdle of gold inlaid with precious stones encircled his loins, in his hand was a golden sceptre, but it lacked the figure of the Holy Cross, and he was provided with wings.¹ After speaking to her words of comfort he told her that he had been sent to her by God to say that her husband had already inherited the good things of the kingdom, and to advise her to desist from squandering all her wealth in giving gifts to the poor. He shewed her what evils the Devil had brought upon Job because of his envy of him, and how he had blinded Tobit by devils who had taken the form of birds, and he then advised her in the name of God to marry Hilarichus, that she might bear him a son to inherit all her possessions after her death. Perceiving at once that her visitor was the Devil himself, she challenged him to shew her any passage in the Scriptures which directed her to cease from doing alms and

¹ In Coptic MSS. Michael's head is surrounded with a halo; see Hyvernât, *Album de Paléographie Copte*, Paris, 1888, plate LI.

[illegible]

² The Greek has (Lauchert, *op. cit.*, p. 257): — ὁ Φυσιολόγος ἔλεξε περὶ αὐτῆς, ὅτι μονόγαμός ἐστιν· ὅταν γὰρ ὁ ταύτης ἄρρην τελευτήσῃ οὐκέτι συγγίνεται ἀνδρὶ ἑτέρῳ, οὔτε ὁ ἄρρην ἑτέρῃ γυναικί. In the Ethiopic version (Hommel, *op. cit.*, p. 22) we have ለበ፡ ሞተ፡ ምተ፡ ቋ፡ ሊትነሥእ፡ ካልእ፡ ምተ፡ ተባባተይ፡ ሊይነሥእ፡ ካልእ፡ ብሊሲተ፡፡ “when the male raven dieth, the female taketh not a second mate; and similarly if the female bird dieth the

"our garments for our brother when he dieth, even so
"likewise when a raven dieth his mate draweth out
"her own tongue, and splitteth it with her claws, so
"that when she uttereth her cry every one may know
"that her mate is not there, and if another raven de-
"sireth to take her by violence she crieth out straight-
"way, and when all the other ravens hear her cry they
"know by [the sound of] her cleft tongue that some
"other raven wisheth to take her by violence, and they
"gather together to help her, and to rebuke the raven
"that wisheth to marry her by force. When children
"see ravens gathered together in this manner, and
"uttering cries wishing to rebuke the raven that desired
"to take her by violence, and that desired to go astray
"from that which God hath commanded them, those
"ignorant children are wont to say, 'The ravens are
"celebrating a marriage to-day,' and they know not
"that the ravens wish to rebuke the raven that desireth
"to make to sin the raven whose mate is dead."¹ However,
although it is difficult to say where the quotations from
Physiologus end, or whether, in the Coptic version,
the statements about the turtle-dove and raven formed
one chapter or section or not, this part of Euphemia's
speech to the Devil is of peculiar value, for it shews

male taketh not another mate"; but in the Syriac version this
statement is made to apply to the turtle-dove, *ܡܬܬܬܐ*; see Land,
op. cit., IV. p. 63, chap. 36.

¹ In the French version by M. Amélineau it is said, "Le
sage Salomon dit que la tourterelle et les corneilles ne prennent
qu'un seul mari", but what follows is quite different from what
we have above.

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that a version of Physiologus had been made in Coptic at an early period; in no other version, however, which I have been able to consult could I find any reference whatever to the female raven slitting her tongue with her claws.

When Euphemia had declared her intention of continuing to do acts of charity and of not marrying a second time, the Devil, who was in the form of Michael, artfully reminded her that he had promised to come to her on a twelfth day of Paôni, and went on to say that God had sent him unto her to protect her until sunset, and tried to persuade her that it was he who had cast Satan forth from heaven. Then Euphemia asked him where was the figure of the Holy Cross which should be upon his sceptre, and referred to the picture of the Archangel which was painted on the tablet; the Devil answered that painters decorated their pictures with such things wishing to glorify their art, but that he and his angels had not the figure of the Cross with them. To this Euphemia made answer that all persons and letters coming from the Emperor bear his tokens and seal, and that similarly the angels which bear not the figure of the Cross must be devils in the form of angels, and that if he wished her to believe that he is Michael, he must salute the picture of the Archangel which she will bring to him. As she rose up to bring the tablet, the Devil changed his form into that of a raging, roaring lion, and he laid hold of her by the neck and strangled her until she was well nigh dead, but with the little strength which remained Euphemia cried out to Michael, who straightway ap-

peared in all his glory, and chastised the Devil, and drove him away in disgrace. This done, he spake comforting words to her, and told her that when she had performed that day the service which she was wont to do in his name, he would come with his angels and take her up into the rest of God, and giving her the salutation of peace he went up into heaven.

After the departure of the Archangel Euphemia went to the Bishop of the city, Abba Anthimus, who was the first-fruits of the ministry of Saint John Chrysostom, and when she had told him what had happened, he quickly administered the Sacrament unto her, and after she had ministered unto the poor brethren in her own house, she sent and begged Bishop Anthimus to come to her. When he had come with his priests (of whom Eustathius the writer of this Encomium was one) and deacons, the pious lady opened the doors of her house, and gave every thing to the Bishop for distribution among the poor, and sinking down upon her bed she entreated him to pray for her. After a time she revived sufficiently to ask that the tablet upon which the figure of the Archangel was painted might be brought to her to kiss before she died, and when it was brought she kissed it and entreated Michael to be with her in that terrible hour; then suddenly there was a sound like the roaring of a cataract, and all present in the chamber saw the Archangel appear in great glory, and take the soul of Euphemia and lay it in his shining apparel, and bear it up to heaven, while the sound of a multitude was heard singing, "God knoweth the way of the righteous, and their inheritance shall abide for ever."

Now the picture which had been lying on Euphemia's face when she died had disappeared in a mysterious manner, and none knew where it had gone, but when they had buried her and had come into the church to celebrate the Sacrament, it was seen to be hanging in air in the apse without any support whatever, and it was as firm as a "pillar of adamant". The news of this miracle reached Constantinople in due course, and the Emperors Arcadius¹ and Honorius,² and the Empress Eudoxia,³ came to the Island of Trakê and saw the miracle, and bowed in prayer at the couch whereon Saint John Chrysostom had died; any sick person who lay upon that couch straightway rose up healed. After the death of Euphemia, the olive wood tablet upon which the figure of the archangel Michael was painted, on the twelfth day of each month, which is the day of the Archangel, put forth olive leaves at each of its four corners together with "fine, fresh fruit", and a number of cures and healings were performed thereby. After a few laudatory words of Saint John Chrysostom and some deprecatory observations concerning his own ability, Eustathius brings his Encomium to a close.

In his *Contes et Romans de L'Égypte Chrétienne*, M. Amélineau gives versions of two stories which, like the above Encomium of Eustathius, were to be read on the twelfth day of Paôni. In the first of these the

¹ Born A. D. 383, died 408. ² Born A. D. 384, died 423.

³ This may have been a royal lady called Eudoxia, but it can hardly have been the Empress, because she died about the year 604, while Chrysostom did not die until 607.

causes of the conversion of Aristarchus from paganism to Christianity are given, and in the second we have the account of the temptation of Eusebius, a man who subsequently became a monk in the Scete desert, by the beautiful wife of a merchant his close friend; in both of these occur some interesting and remarkable instances of the belief in the almighty power which Michael the Archangel was thought to possess.



TRANSLATION.

IN THE NAME OF GOD.

[Page 1] [The Encomium which was pronounced by the one] mighty in all blessings, the most holy and blessed man, the man filled with the Holy Spirit, and perfect in all virtues, Abba Theodosius, the son of the Apostolic Fathers, and the friend of angels, the Archbishop of the city of Alexandria on the day of the festival of the holy Archangel Michael, that is to say, on the twelfth day of the blessed month Athôr¹, wherein he spake many things concerning the alms and charities, which [the blessed Dorotheos and his wife Theopisthe] used to [make] unto God, [in the name of the holy Archangel] Michael every month, on the day of the festival, and how the holy Archangel ministered unto them and brought their good works up into God's presence, and how he fulfilled all their petitions, joyfully, for God loveth him; and Theodosius spake, moreover, concerning the Saints who are [mentioned] in the Scriptures, all of whom the holy Archangel Michael helped and delivered out of their tribulation and affliction. In the peace of God. Amen.

¹ *I. e.*, November 8.

[p. 2] I find the source of my discourse in Him Who comforteth and strengtheneth me in all things, Who knoweth all the earth, Who trieth the reins, Who openeth the door of speech of every man, and Who searcheth out things diligently.

Who is this?

It is the Word of God, Whose Body I break in my hands, and Whose glorious Blood I pour out into the cup and give to those who believe upon Him. It is my Lord and God, Jesus Christ, the Saviour of all, Who speaketh with His truth-speaking mouth, Who careth for all mankind, and Who is filled with mercy and grace towards the image of God.¹

Who is this?

It is Michael, the holy Archangel, the commander of the hosts of heaven.

Now, I beseech you, O my beloved and dear children of the Word, to assist me in this great undertaking, lest, having put out on this great and boundless sea, I be unable to bring my little bark to shore. For ye all know of my poverty, and ye know that I have no merchandise wherewith to load a great ship, which could sail across the sea, and [be strong enough] to resist the buffetings of the winds. Moreover, the sailor is feeble, and my boat is a little one, and [I am afraid] that if I put out to sea [p. 3] from this harbour in which there is no danger to go into another, the winds will raise up waves and tempests against me on the sea; and I know not how to sail a ship even to save my own life [and to bring myself] to the shore. Doth any one then say,

¹ The allusion is to Genesis i. 27.

"This man hath found favour [with God], and is delivered?" For the soul of man is to Him more precious than the whole world filled with gold and silver, and I am therefore afraid to cast away my own soul. I know well that my bark is frail, and that my merchandise is without value, and that I have no knowledge of the craft of the mariner, and [I am afraid] to launch out into the deep, lest having once put out to sea I should never return again in peace. And although I might endure the perils of the sea and the tempests thereof, I could not bear the scorn of those who would make a mock of me, and say, "O thou fool, who made thee to undertake that "which was more than thy strength could bear? Thou "didst know full well that thou wast feeble and that thou "hadst nothing in thy power wherewith to do that which "is beyond thy strength. And besides, merchants are "many, why then didst thou not sell thy few wares to "them and let them trade therewith? Thus wouldest thou "have gained thy profit therefrom, and thus wouldest "thou have saved thyself, and thy merchandise entirely, "and thy boat, and that which belongeth to thee—for thou "hadst no knowledge of the craft of the mariner."

And now, my brethren, I will show unto you of what kind is my boat and who is the sailor. [p. 4] My boat is my sinful flesh, which I am not able to govern rightly, and the sailor is my own heart, in which there is neither understanding nor the knowledge of celestial seamanship. Now celestial seamanship is the Holy Scriptures which I understand not, and for this reason ye may [truly] tell me this day that I am attempting to do that which is beyond my strength, especially as ye compel me to speak concerning the glory of one who is not of the earth like ourselves but of

heaven, and of the matters concerning his God. He is not a being of flesh, but he is incorporeal and is a creature of light. He is not a being made with clay, but is of the Holy Ghost. He is not of those servants of earth, but is a minister, a flame of fire. He is not a governor of this earth, but an archangel of the hosts of heaven. He is not a general of this earth whose king can dismiss him whenever he pleaseth, but he is a commander of the forces of heaven, and, together with his King, endureth for ever. He never uttereth the word for the destruction of souls, but he is at all times an ambassador before God our Creator for the salvation of our souls and bodies. He maketh accusations against no man, but is careful for all. He hateth not mankind, but loveth every image of God. He is not our adversary, but is at peace with every man. [p. 5] He is not unmerciful, but a compassionate being in whom abideth the long-suffering of God. Whosoever asketh [from him] receiveth; whosoever seeketh findeth; and whosoever knocketh it shall be opened unto him.* And I myself, having seen that my God doth give, will joyfully stretch out my hands to Him this day unhesitatingly, and I will ask that I may receive abundantly, and will knock that it may be opened unto me.

But perhaps thou wilt say, O man, filled with virtue and loving understanding, "What is this that thou seekest this day at His hand, [seeing that] thou hast already begun to speak? Thou hast already pronounced encomiums at the season of the new year and at the beginnings of all the festivals of God, and thou hast

* Compare St. Matthew vii. 7.

"likewise made a discourse upon him than whom of those
"who have been born of women' none greater hath arisen,
"[I mean] the kinsman of Christ, Saint John the Baptist,
"the friend of the holy Bridegroom. Moreover, knowest
"thou not, O my father, that moderation in all things is
"good? As thou art moderate in thy eating, and drinking,
"and praying, even so shouldst thou be moderate in all
"things, as Paul, the greatest of the Apostles, saith, 'The
"training of God is great gain, and if thou canst bear it
"thou shalt be perfect.'" And I will answer thee and say
unto thee, "Beloved, thou sayest rightly, and in showing
"solicitude [for me thou doest well], but nevertheless I
"will behold, and will speak unto God as did Abraham,
"the friend of God and the chief of the patriarchs, who
"became the father of a multitude of nations, saying, [p. 6]
"‘Let me speak, O Lord, with my God even this once
"also’, even although I should make myself like unto the
"friend of God in speaking this once. And if I dared to
"speak even unto three times He would not turn away
"from me, for He is One God and One Lord, and to
"Him belongeth the mercy which abideth for ever. With
"this too will I convince you, that it is God Who hath
"commanded us to ask that we may receive¹. And why
"did ye entreat me to come into your midst on this
"great festival, which hath spread abroad not only over
"all the earth but likewise in heaven, and why [if ye did
"not wish me to speak] did ye, little and great, men and
"women, cry out to me, saying, ‘We beseech thee not
"to keep silent concerning this great visitation, but show

¹ St. Matthew xi. 11; St. Luke vii. 28. ² Genesis xviii. 32.

³ St. Matthew vii. 7; St. Luke xi. 9.

“us concerning the great festival, and concerning the glory
“of him whom we celebrate in it, who is an ambassador
“to God for us all.”

Who are the nobles of the palace except Christ and the captain of all His hosts, the holy Michael? Moreover, let us ourselves follow after them, each following the other in fitting order, O my beloved, for humility exalteth and leadeth aright; come now then, and follow me, for the nobles of the palace have already gone into the feast of the holy Archangel Michael, and have sat down to meat.

Who are these nobles who have sat down to meat with the Archangel Michael? [p. 7]

Hearken unto me, and I will show you. [They are] Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, and the rest of the prophets, Zachariah the priest, John the Baptist, and the Twelve Apostles, the holy Stephen, the old man Simeon the holy priest, the army of the saints, and the army of the righteous. But what profit have I in speaking of earthly beings only? for in that place is the God of glory with all the host of heaven, Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities and Powers, and they all ascribe glory to God and to Michael the great and holy Archangel, whom He hath made ruler over them all. And now I wish to return to the feast-chamber of the holy and mighty Archangel Michael to ask the great ones of this earth in what manner they keep with us this great and holy festival this day, and if they [keep it] with rejoicings, that I may “rejoice with

them that rejoice", according to the words of the Apostle.¹ Briefly, I will begin with the father of all mankind whom God hath created in His own image and likeness, [p. 8] and I will ask my lord and father Adam, for he it is whom I have seen to be the chief of the feast. And although I am terrified and afraid because I see the whole company of those who are rejoicing with him at the feast this day, and paying honour unto him, still I will ask him, and I will mingle in their midst. And although I be a sinner yet will I salute him in the joy of my heart, saying, "Hail, my lord, holy father! Hail, "father of all fatherhood! Hail, father of all our human "race, both of those who have lived and of those who "shall yet come into existence!" And when I shall have given to him this threefold salutation, he will perforce call me as a father calls his son, saying, "Come, O my "son, and keep with us this great festival which we "celebrate this day"; thus shall I find freedom of speech before that being whose name is never proclaimed to his King [before his entering to Him], but he goeth into His presence without advocate or mediator to proclaim his name.

This being is not the ruler of one company only, but he is over all the hosts of heaven, and over everything according to the command of God; he standeth not at the left but at the right hand of God, and entreateth Him at all times on behalf of the race of men.

Who then is this that is clothed with such great honour and glory?

Hearken, it is Michael the mighty Archangel of the hosts of heaven.

¹ Romans xii. 15.

Who is this whose festival all ranks of beings celebrate?

[p. 9] It is Michael the ruler of the kingdom of heaven.

Who is this being whom the King hath made to bear such a mighty sceptre, who is filled with majestic glory, who is robed with rich raiment, and who is girt about with a golden girdle set with precious stones, the like of which existeth not?

It is Michael the mighty and exalted Archangel.

Who is this in whom the angels and the armies of the heavens have hope, and whose festival they celebrate with him this day?

It is Michael, whom God hath appointed to be ruler over all His kingdom.

Who is this who giveth [his] commands to all the armies of heaven, and they obey him?

It is Michael the Archangel, who was obedient to the command of God, and who cast out from Him the evil slanderer and rebel.

Who is this, for whose sake all handicraftsmen in the world cease from their labours, and whose festival they celebrate this day?

It is Michael the Archangel, who hath ordered the denizens of heaven and redeemed the peoples of the earth, and who, by reason of his great love for us, maketh mention of us before God our Creator. The inhabitants of heaven celebrate his festival this day without opposition, and it is also the work of the peoples of the earth to do likewise this day, and to rejoice and to celebrate the festival with the holy Archangel Michael.

Michael is not a man, and no being that liveth upon earth hath seen him in his glory, as it is written in an-

other place, "He is a Spirit" [p. 10] and not flesh." Michael is incorporeal, and no corporeal being that eateth can see him, or endure his glory. And I will answer and say unto you, and I will convince you and prove to you that the inhabitants of heaven will never again sin; and in their midst there will nevermore be enmity, nor envy, nor hatred, nor slander, nor adultery, nor murder, nor theft, nor any impurity; but they are holy, and they shall rest in holiness—now those things shall never exist among the saints in this world—and they shall keep an endless feast with Christ the King for ever, because they have cast forth from their midst Satan, the slanderer and enemy of the Creator and the adversary of all truth. For this reason they celebrate this day the festival of the holy Archangel Michael, the ruler of the hosts of heaven, who hath prepared for us this table, of which we are [un]worthy, that is to say, the table of this festival which is set for us in heaven and [upon] earth according to the command of our Saviour Jesus Christ, Whose command is the command of His Father—for Father and Son and Holy Spirit are One God, and One consubstantial and indivisible Kingship, inscrutable and without origin which can be found out—Who is the Cause of all things; and under His dominion alone are the inhabitants of heaven and of earth.

[p. 11] And now, my beloved, having made known unto you the greatness of this feast which is spread for us this day, it is meet that we ourselves should celebrate the festival of him whose festival the angels of God celebrate this day, and we must beautify ourselves, both in our outer and in our inner man, that we may go into

¹ Compare St. John iv. 24.

this glorious feast this day, and eat of all the good things which God hath prepared for us. But perhaps ye will say, "Behold this is a royal feast, and it is meet that we should not sit down until the nobles of the palace have first been invited." Then will I ask [Adam], saying, "Art thou not he whom God did create with His own hands, in His own image and likeness, and did fill with glory and call thy name 'Adam'? I entreat now thy goodness and majesty and I beseech thee to tell me if thou dost not thyself also rejoice at the feast of the holy Archangel Michael." Harken now, for Adam speaketh, "Yea, I am Adam, and it is for me to invite all men to this festival this day. But I rejoice more than they all, for when I had angered God, and He had brought me out from Paradise, because I had transgressed His command by reason of my helpmeet Eve making me to eat of the fruit of the tree, concerning which He commanded me not to eat, it was Michael who prayed to God for me until He forgave me my sin; [p. 12] for this reason I rejoice at his festival this day."

"O Abel, thou noble younger son, tell me if thou dost rejoice this day at the festival of the holy and mighty Archangel Michael?"

[Abel saith,] "I rejoice and I keep the festival this day, for it was he whose festival they celebrate this day who carried my sacrifice and offering up to God, Who did not regard the sacrifice of my brother, because he brought it not with an upright heart; for this reason I rejoice this day."

"And thou, O Seth, do I see thee rejoicing on the day of the holy Archangel Michael?"

[He saith,] "Indeed I rejoice and am glad [this day],

"for when Cain had destroyed my brother [Abel] God gave me to my parents [in his stead]; and when my mother found no milk wherewith to suckle me—now her milk had dried up by reason of her sorrow for my brother Abel—the holy Archangel Michael nourished me with spiritual food from heaven, and therefore I rejoice this day."

"O Enoch, the just man, whom God removed from this world, do I see thee rejoicing this day?"

He saith, "Indeed I rejoice and am glad [this day], because the whole race of man hath sprung from my seed, and because Michael hath never ceased to entreat God to show mercy unto sinners, and to make them to live for ever, [p. 13] and I rejoice at his festival because he prayeth for my children."

"O Methuselah, the old man whose days were lengthened, whose white and pure garments I see in the midst of the feast, why dost thou rejoice this day?"

He saith, "How can I help rejoicing? I am the eighth from Adam, and I am the man whose prayers were taken by the holy Archangel Michael and carried up to heaven, and finally God blessed me with a long life which exceeded that of my father Adam by thirty-eight years."

"O Noah, the just man, I say unto thee, 'Hast thou—but I see thou hast—great joy this day?'"

He saith, "How can I help rejoicing and being glad? for when God was angry with the world, and wished to destroy it, He placed me in the ark with my wife, and children, and creatures of every kind that moveth upon earth, and He opened the cataracts of heaven and poured out rain upon us for forty days and forty nights, and we saw neither sun, nor moon, nor stars; but Michael guided and directed us, and ceased not to pray to God until

"the waters which had increased abated, and the dry land appeared, and I and those who were with me were delivered."

"O Abraham, the father of the patriarchs, dost not thou rejoice this day on the festival of the holy Archangel Michael?"

[p. 14] He saith, "Yea, I rejoice especially, for I was the first man with whom Michael and his brother angel Gabriel sojourned, and he entreated God for me that I might be worthy of [my son] Isaac, and I ate with them under the tree of Mamre."

"O Isaac, the holy vow and sacrifice acceptable to the living God, what doest thou in this place this day? Dost thou console thyself with great consolation on the festival of the holy Archangel Michael?"

He saith, "Indeed I am comforted, for I was the only child of my parents, and my mother was barren and bore no other child besides me. Afterwards my father bound me hand and foot, and laid me upon stones on a desert mountain, and with my own eyes I saw the knife in the hands of my father who wished to slay me; but Michael stood up and took the knife out of my father's hand, and gave him a ram in my stead, and the sacrifice was completed."

"O Jacob, prince of patriarchs, who prevailed with God, and who wast a giant among men, dost not thou rejoice this day at the festival of the holy Archangel Michael?"

He saith, "Yea, I do rejoice this day, for when my brother Esau cast me forth I fled to Mesopotamia, to Laban my mother's brother, and Michael came to me and decreed my wages from the sheep, and he blessed

"me, and my children, [p. 15] and my wives, and he made "all Israel to be blessed for my sake."

"O Joseph, the just man, whose brethren were jealous "of him, what doest thou in this place this day? Dost "thou rejoice at the festival of the Archangel Michael?"

And straightway Joseph, the just man, answereth at once, saying, "Verily, it behoveth me to rejoice this day, "for when my brethren were jealous of me, and drove "me forth into a strange land, and I became a miserable "alien without any one to comfort me, and with a mul- "titude of evils round about me, the Archangel Michael "came to me, and comforted me in them all, and finally "he prayed to God and He made me ruler over Egypt."

"O Moses, and Aaron, and Joshua the son of Nun, "what is your part in this festival this day?"

These saints make answer, saying, "Joy is our part, "for Michael was our leader and the guide of our people "until we had overcome our enemies, and he prepared "the way for us into the land of promise; on this account "we rejoice this day."

[O Gideon].....¹

"I am Gideon, and I rejoice especially, for it was "Michael who came to me and filled me with strength, "and I went forth and fought against Midian, and delivered "my people."

"O Jephthah², and Anna thy wife, what is your work "in this festival to-day?"

[p. 16] These Judges answer and say, "Verily, our "joy is great, for we were barren from our youth up,

¹ The scribe has omitted the address to Gideon.

² We should probably read Manoah; see Judges xiii.

"and we had no child. But we rose up, and prayed, and
"offered up a sacrifice to God, and the holy Archangel
"Michael looked upon our feebleness, and carried our
"prayers and sacrifice to God, and made mention of us
"before Him, and He blessed us with the mighty man
"Samson, therefore we and our son rejoice this day."

"O David, the just king, the father of Christ according
"to the flesh, behold I see thee this day rejoicing and
"playing upon thy ten-stringed lyre at the feast to which
"the holy Archangel hath invited us this day."

David saith, "Verily I rejoice this day and am glad.
"The songs and music for each one of the festivals of
"all the saints are written upon my heart, but that be-
"fitting this festival of the holy Archangel Michael which
"I sing is, 'The angel of the Lord encampeth round about
"those that fear him, and delivereth them.'"¹

"O Solomon, the wise man, dost not thou rejoice on
"this festival of the Archangel Michael?"

He saith, "I rejoice especially, for it was the Arch-
"angel Michael who was with me from my youth up,
"and who made peace to exist in my days, and he
"entreated God, Who commanded me to build a house
"for Him."

[p. 17] "O Hezekiah, the just king, dost not thou rejoice
"this day at the festival of the holy Archangel Michael?"

He saith, "How can I help rejoicing? for when the
"wicked Assyrians afflicted me and my people, it was the
"holy Archangel Michael who destroyed one hundred and
"four-score and five thousand of their men in one night,
"and delivered me and my people."

¹ Psalm xxxiv. 7.

"O Isaiah, the mighty prophet, what is thy joy this day at the festival of the holy Archangel Michael?"

He saith, "This is [the cause of] my joy: in all the sufferings which Manasseh and his friends brought upon me the holy Archangel Michael stood by me, and strengthened me, and comforted me until they sawed me in twain with a wood saw."

"O holy father Jeremiah, thou mighty light-giving lamp, do I see thee rejoicing this day at the festival of the holy Archangel Michael?"

He saith, "I rejoice exceedingly, for when all the kings of Judah wrought evil things upon me, and afflicted me in the dungeon, Michael stood by me, and helped me, and strengthened me."

"O Ezekiel, the mighty prophet, come and show us what is thy joy this day at the feast of the holy Archangel Michael."

He saith, "I rejoice and am glad, for it was Michael who brought unto me a paper which was written upon, and I swallowed it, [p. 18], and it filled me with prophecy."

"O Daniel the prophet, the man to be desired, dost not thou rejoice this day at the feast of the holy Archangel Michael?"

He saith, "What joy is there like unto mine? for when they cast me into the den of lions, and sealed it with a seal, the Archangel Michael came to me, not once nor twice, and he shut the mouths of the lions, and they came not nigh unto me at all. And when I was an-hungered Habakkuk came to me, and brought me good food, and gave me to drink."

"O ye twelve Apostles, why do ye rejoice this day at the festival of the holy Archangel Michael?"

They say, "We rejoice indeed, for were we not in 'great sorrow when the lawless Jews crucified our Lord 'Jesus Christ, and were we not in sorrow and in hiding 'for fear of the Jews, until Mary the Virgin and those 'who were with her went into the sepulchre on the first 'day of the week, and she showed us that she had found 'that the holy Archangel Michael had rolled away the 'stone from it, and was sitting upon it, and announcing 'the glorious tidings, 'The Lord hath risen?"

"O Zacharias, and John thy son, do not ye keep the 'festival of the Archangel Michael this day?"

[p. 19] He saith, "I rejoice, because Michael the Arch-angel hath sealed us, me to be a priest, and John my 'son, the child of Elisabeth, the kinswoman of Mary the 'mother of God according to the flesh, to be the Baptist; 'for this reason we rejoice this day."

"O Stephen, the archdeacon and protomartyr, dost 'not thou rejoice with us in this great festival?"

He saith, "Yea, for when they cast stones at me I saw 'the heavens open, and the Archangel Michael and all 'the angels were gazing at our Lord Jesus Christ at the 'right hand of the Good Father."

"O ye three children, Ananias, Azarias, and Misael, 'do not ye rejoice this day at the festival of the Arch-angel Michael?"

They say, "How can we help rejoicing? for when 'Nebuchadnezzar the king cast us into the furnace filled 'with fire, God commanded Michael and he scattered the 'flames of fire, and made the furnace to become like dew."

"O ye company of martyrs and saints, do not ye

"rejoice this day at the festival of the Archangel Michael?"

All the saints say, "Verily our joy is great, for Michael the Archangel hath strengthened us in every need and sorrow which we have suffered, and [hath strengthened us] to endure the torture and to fulfil our martyrdom and strife, for which we have received the great good things which we have; [p. 20] for this reason we rejoice this day."

"O all ye armies of heaven, do not ye rejoice this day?"

They say, "In truth, all joy is ours." For, O my beloved, great is the honour of this feast which is spread for us not only upon earth, but also in heaven.

And now, O my wise and beloved ones, let us keep ourselves with all diligence, and let us guard our souls on the festival of the holy Archangel Michael. Let us put on fine garments meet for the marriage-feast, lest if we enter therein arrayed in torn and foul garments, and having our bodies full of uncleanness, they turn us out in disgrace from before those who are clothed in glorious apparel, and who will remove their garments from our path lest they be in any way defiled by us. And after being cast forth in great disgrace these same beings will mock at us, saying, "O senseless and abominable men, how is it that ye are not ashamed [to do this thing]? If ye be not ashamed before men, how is it that ye are not ashamed before God the King, and before His holy governor Michael? Do ye not know whose chamber this is, and whose feast it is? Do ye not know that it is the feast of the King and of His chief captain who hath obtained all power before his God the King, Who

"hath given him all these honours because of his true
"valour? [p. 21] And I marvel much at your boldness
"[in coming] into this inner place, for God hath already
"given unto you the command, 'Come not into the marriage
"chamber without the marriage garment upon you', but
"ye have not hearkened thereunto. Have ye not heard
"what befell the man who dared to go into the feast in
"unclean garments like unto your own? It is written that
"He made them bind him hand and foot and cast him
"into outer darkness, where there is weeping and gnashing
"of teeth."¹

And now, O beloved, let me lead you through into the
outer chamber, and sit ye down for a little, so that when
God the King shall have come in with Michael His chief
captain, Michael may entreat him to show mercy unto
you, and to the other suppliants, and to those who sit at
the gate; for the Archangel whose festival ye keep this
day is compassionate, and will not forsake you. And
strengthen your hearts and souls, and I will entreat him
not to take vengeance upon you during this festival lest
ye bring suffering upon yourselves here. Briefly then I
have shown you and ye know, O beloved, that the ob-
jections which I have brought before you, and especially
the things which have been spoken by ourselves, are made
by men like unto ourselves, and not by God. But perhaps
some one will say to me, "What are unclean, or what
"are beautiful garments? [p. 22] What is the beautifying
"of the body? Is there any hypocrisy with God, or doth
"He love the rich more than the poor man? Cannot I
"of my own will become poor, or if I desire cannot I be-
"come rich, and if any man wish it can he not become of

¹ St. Matthew xxii. 1—14.

"no account?" God forbid that it should be thus. God is no hypocrite, neither doth He love the rich man more than the poor man; God forbid! But I will show you what is the beautiful apparel which ye must put on if ye wish to go into the feast of Michael. "Anoint thy head "with oil, and wash thy face,"¹ the interpretation of which is that thou must cast forth from thee all evil deeds, and keep the festival with the holy Archangel Michael. And when they bid thee to the feast of Michael the Archangel, cleanse thy heart from all evil things, and take out from thyself every impure thought, and put on thy fine raiment, and go to the church of God which is this house of prayer. Drive forth from thee all fornication, and anger, and impurity, and array thyself in innocency, and peace, and truth, and enter into His courts with joy, and rejoice with the Archangel Michael. And when they bid thee to the marriage chamber of the true King and of His chief captain, let thy alms and thy charities open the door thereof for thee, and whatsoever thou shalt give to Him, [p. 23] verily thou shalt find it upon the table before thee. If thou wouldst glorify the Archangel Michael, the chief captain of the true King, send the widows and orphans forth from thee with their faces bright and full of joy, and with their bodies clothed with the measure of thy power; I say unto thee that thy sacrifice shall be accepted before God and before His holy Archangel Michael, and thou thyself shalt be gratified. Receive the stranger on his holy festival, and show mercy unto him, and the Archangel Michael will have mercy upon thee, and will receive thee joyfully, and will carry thee into the court of the

¹ St. Matthew vi. 17.

King with joy, and thy face shall be light. If any man ask anything at thy hand on the day of the Archangel Michael delay not to give it to him. For I say unto thee, O beloved, that whatsoever a man giveth, Michael taketh it from his hand and carrieth it up to God; he will give it back to thee twofold upon earth, and God will show mercy unto thee in His kingdom, for "charity maketh man to be praised in judgment." Again it is written, "Be merciful, that [men] may be merciful to you."¹ And if thou shalt keep the festival of the Archangel Michael every month—now the twelfth day is the day of his commemoration—and art mindful of gifts for him with joy according to thy power, the Archangel himself will pray to God for thee at all times, [p. 24] that He may bless thee [by granting] all thy petitions according to the measure of thy remembrance [of Him]. But perhaps, O beloved, thou wouldst say unto me, "If I give alms or gifts, I give them to thee in the name of God; Michael is not God that sacrifices should be offered unto him." On this I make answer, Verily thou hast well spoken, O man upright in the belief of God; but hearken and I will show thee. Is there not set over the country a governor in whose hands are all the companies of soldiers and all the army, in which thou findest one man of higher rank than another, but is not the governor higher than they all? Now although the governor may establish a friendship between himself and one of the army, and may bestow great honours upon him, he doth not act thus with all the company in which his friend serveth, but he acteth thus because he knoweth that the company in

¹ St. Matthew v. 7 (?).

which his friend is stationed is many in number. And this friend is at all times near the governor, who is able to deliver him from all the many trials of this world which is full of trouble and affliction, and he findeth freedom of speech before him after the manner of a noble, and thus the rest of the company findeth favour in the sight of the governor by reason of him. And likewise every one who doeth alms or giveth a gift in the name of the Archangel Michael, receiveth his gift and carrieth it to God, as Christ our God in truth said, "[p. 25] Whosoever receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and whosoever shall receive a righteous man in the name of a righteous man shall receive the reward of a righteous man. And whosoever shall give you a cup of cold water in my name—and ye are Christ's—"verily I say unto you that his reward shall not perish."¹ If thou bringest a gift unto God in the name of His holy Archangel Michael, or any alms or charity, whether it be great or whether it be little, on the festival of Michael—be not thou halting between two opinions in the matter, lest thou thyself shalt cause thy labour to be in vain, but believe wholly and firmly without any stumblingblock—the Archangel Michael will receive it and bring it before God, and its savour will be like the smell of incense, and he will take counsel for them that great good things be prepared for them, and he will take them from the hand of God to deliver them from everlasting punishment. And now would ye know what things God will give in return to those who bring sacrifices, and charities, and alms to give to Him

¹ St. Matthew x. 41, 42.

in the name of the holy Archangel Michael—ye must know also that He will minister unto them in this world, and that when they are removed from this life He will receive them unto Himself in the mansions of His kingdom—listen then, and I will tell you concerning this mighty power (?) that ye may glorify [p. 26] the God of the holy Archangel Michael.

There was a righteous and God-loving man in the city of Senahôr whose name was Dorotheos, and he loved to give alms and charities, and this man had as his helpmeet a woman called Theopisthe, who was as pious and as perfect in mercy and charity as her husband; and these people had given great gifts in the name of the God of the holy Archangel Michael from the time when they had first come together. And they were both young, and the parents of both had left them a goodly inheritance, and they were very rich, and they had many possessions, and much wealth, and sheep, and oxen, and cattle, and other goods of this world. And these two people had great love for God, and for His holy Archangel Michael, and when the twelfth day of the month drew nigh they were wont to be careful for it, and to make ready offerings from the morning of the eleventh day of the month; and they sent with great zeal and without sparing gifts and wine to the church of the holy Archangel Michael. After this they were wont to slay sheep, and to devote themselves to the preparation of the food and gifts which were needed for the wants of the people. And after they had received the life-giving Mysteries on the twelfth day of the month, [p. 27] they gathered together every one to partake of the food, the blind, and the deaf, and the destitute, and the orphans, and widows, and strangers,

and they stood up and ministered unto them with great enjoyment of soul, and joy of spirit, and gladness of heart, until they had eaten their fill; then they brought to them choice wine and drew for them until they had drunk their fill, and they anointed their heads with fine oil, saying, "Go in peace, O beloved brethren; we have been accounted worthy of great honour this day in that your holy feet have entered into the house of your servants." And thus Dorotheos and Theopisthe continued to do on the twelfth day of each month, and at length the fame of their goodness reached unto every place in all the land of Egypt, and multitudes of people honoured them by reason of the glory of their good works, and glorified God Who had created them, and praised and blessed their parents who had begotten them, and all men ascribed honour to them by reason of the noble deeds which they manifested in the name of the God of Michael. And they fled from vain-glory, for their hope was strong in God and in the Archangel Michael.

And it came to pass that after they had continued to do thus for a long time God commanded the heavens to pour no rain upon the earth for three years, by reason of the [p. 28] sins of the children of men, and the whole land of Egypt and all those that were therein were troubled because of their sufferings by thirst and by the destruction of food, as it is written, "Then the multitude came to an end and died, and the cattle perished with them." And moreover, the waters of Gihon (Nile) did not rise, and no rain fell upon the earth for a space of three whole years. Now this holy man Dorotheos and his wife did not cease to do according to their wont every month, and they prayed to God and to His Archangel Michael,

saying, "O God of Michael, take not away from us Thy "gifts and charities, for we are Thy servants." And as they continued to do these things ill-luck fell upon them, and multitudes of their cattle perished. Now when two years of the famine were ended and the third was drawing nigh, everything which they had had come to an end, and at length of the very few beasts which they had left all died except one sheep. Then the pious man said to his blessed wife, "O my sister, thou knowest that to-day "is the eleventh day of Paopi¹, and that to-morrow is the "festival of the holy Archangel Michael. Let us be careful "for the gift which we are wont to give to the steward, "and let us slay this one sheep that we may make it "ready for the festival of the holy Archangel Michael. If "we die we belong to God, and if we live we are also "His; [p. 29] blessed be the name of God for ever." His wife saith to him, "As God liveth, O my brother, this "care hath been in my mind since yesterday, but I could "find no occasion to ask thee concerning it, for I know "what hath happened to thee; but I rejoice greatly that "thou hast not forgotten the gift for God, and do thou, "O my brother, even as thou hast said." And when the morning of the twelfth day of Paopi had come they rose up early at dawn, and performed all their ministration, and they omitted nothing which they were wont to do in the time of their wealth; and there was left to them nothing except a little oil and a little wine, and also they had no garments at all except those in which they were wont to receive the Eucharist. Nevertheless at this time they blessed God and the holy Archangel Michael, and

¹ *I. e.*, the 8th of October.

they hymned and praised Him day and night with floods of tears, saying, "O God Jesus Christ, help us. O thou "Archangel Michael, pray to God for us that He may "open to us the hand of His mercy and blessing, lest the "hope of thy offering and gift which we bring to God "in thy holy name, O Archangel Michael, perish from our "hands. Thou knowest our hearts and our love towards "thee. We have no helper besides thee, for thou [p. 30] hast "been our helper from our youth up, and thou hast been "an ambassador for us before God our Saviour. And now "we beseech thee, O kind guardian, holy Archangel, if it "be meet that after all the oaths which we have sworn "with God and with thee, this great affliction should over- "take us at the end of our lives and we must cease from "thy gift and alms to thee, let thy goodness prevent us "and do thou entreat God to show great mercy unto us, "and to remove us from this vain life like all our fathers— "for behold, O our helper, thou seest what things have "befallen us for our sins' sake, and it is good for us to "die, for the death of every man is better than life without "good fruit—lest if this affliction continueth with us we "forget thy gift and thy charity which we have offered "unto God and to thee, for poverty produceth multitudes "of evils, which bring on death and make men to become "doers of what is amiss. And now, O Archangel Michael, "we have shown forth our weakness before thee, forget "us not because of our sins, but do unto us as it is written, "'The angel of God encampeth round about every one "that feareth Him, and delivereth them.'" And David saith "concerning the peoples, [p. 31] 'God feedeth them in their

¹ Psalm xxxiv. 7.

“‘hunger’,¹ and he saith also, ‘The righteous man seeketh
 “‘after bread all the day, but God is merciful and giveth
 “‘it to him’. And now, O our helper, thou holy Archangel
 “Michael, thou seest all the matters of thy servants and
 “there is nothing more left for us to say except, ‘We are
 “‘willing and ready to die’. Help us, O God our Saviour,
 “and we utter these words blessing God, ‘God hath given
 “and God hath taken away; may God’s will be done,
 “and may God’s name be blessed for ever. Amen”’.²

And these and such like words did the righteous man and his wife say from the twelfth day of Paopi, and they continued to entreat the God of Michael until the ninth hour of the eleventh day of the month Athor, the morrow of which, that is to say the twelfth day, was the great day³ of the festival of the holy Archangel Michael, just as we are gathered together one with another to celebrate his festival this day.

Now when the time for the customary monthly preparation of the holy sacrifice had arrived, that is to say the evening of the eleventh day, which is the night before the twelfth day, the truly believing man Dorotheos began to say to his pious wife, “O my sister, what canst thou “do by sitting down? Knowest thou not that to-morrow “is the festival? Forget not the good gift, and let not “the glorious commemoration of the Archangel Michael, “which is pleasant to thy heart be [p. 32] burdensome to thee, “O my sister, lest thou be deprived of the hope in God, “for it is He who showeth grace to us in everything.” And that blessed woman said, “Well dost thou agree

¹ Compare Psalm xxxiv. 9, 10. ² Job i. 21.

³ *I. e.*, the day of the annual commemoration.

"with me, and well hast thou brought before me the
"delight, and joy, and riches of our soul, which is the
"glorious commemoration of the holy Archangel Michael.
"Verily, O my brother, from the dawn of this day until
"now, neither have floods of tears ceased to well up in
"my eyes nor fire to burn within me, by reason of the
"festival of our helper the holy Archangel Michael. And
"now, O my brother, let us see what thou canst do, lest
"our gift come to an end, and we defraud the being to
"whom we have been accustomed to make it. We have
"heard, moreover, how the great Apostle Paul said,
"‘Whosoever hath begun to do a good work let him
"‘complete it against the day of the manifestation of our
"‘God Jesus Christ’;¹ behold, we have begun to do a good
"work, and let us be careful to complete it". Dorotheos
saith to her, "What have we left, my sister? peradventure
"it may suffice for our need." Theopisthe saith, "We have
"a vessel full of bread which is fit to be set before the
"brethren, and a little oil sufficient for the food and for
"the anointing of the heads of the brethren, but we have
"neither wheat nor flour." Dorotheos saith, "Verily, my
"sister, we have these things, although we have no sheep
"to slay; but the will of God be done. [p. 33] God
"asketh from us nothing but what we have the might [to
"give], as it is written, ‘I will love Thee, O God, my
"‘strength’;² it is better that we should give a little than
"that we should give nothing at all. And now let me
"give utterance to that which is in my heart. Behold
"each of us still has left festal apparel. I will take my
"garments first, and will buy flour therewith for the

¹ Philippians i. 6.² Psalm xviii. 1.

“preparation of our gift, which shall suffice for the gift
“for the people, and for the flour offerings, and when
“to-morrow cometh, I will take thy garments, and will
“go and buy with them a sheep which we will slay
“for this festival to-morrow, which is the great [day] of
“the festival of the holy Archangel Michael. If we find
“[a sheep] we will eat of him, and if we find him not we
“will glorify God; and if we die it is God Who will
“receive us unto Himself because we did not cease from
“[making] His offering.” The prudent woman saith to
him, “O my brother, there are not only thy clothes and
“mine, but my vail also. I would give my soul for the
“sake of making a gift to God and for charity’s sake”.
Her husband saith unto her, “The zeal which thou hast
“manifested towards these things is well, but keep thy
“vail to cover thy head, according to the words of [our]
“master Paul.”¹

And after these things Dorotheos took the apparel in
which he was wont to receive the Mysteries, and sold it
for corn, [p. 34] and he gave the corn to the steward;
then he returned to his house joyfully, and said, “Behold,
“God hath provided for us in the matter of the gift.”
And it came to pass that when it was the morning of
the twelfth day of Athôr the pious woman sought [Doro-
theos], and said to him, “O my brother, arise, take my
“apparel that thou mayest see if thou canst not find a
“sheep that we may make ready for the brethren who
“are coming to us.” Now Dorotheos, wishing to try her
zeal, said to her, “O my sister, if I take thy apparel
“what wilt thou do when thou wishest to receive the

¹ 1 Corinths xi. 5—13.

"Blessings on this great festival to-day? I am a man, "and I can go into every place alike without shame to "myself, but a woman may not uncover herself, especially "not in the church". And when the pious woman heard these things she wept bitterly, and said, "Woe is me, O "my beloved brother, what is that which thou hast spoken "to me this day? Are we separated this day, and have "we become twain? Am not I with thee one body? "Have I no part with thee in the offering? Wilt not "thou take from me my share on the festival of the "Archangel Michael? Nay, my brother, think not thus "within thyself that I should be uncovered, for those "who are in the church are neither male nor female in "Christ, but are even as angels, and archangels, and Cherubim and Seraphim, with the Saviour in their midst;" [p. 35] and saying these things she wept bitterly. When Dorotheos saw the exceeding zeal of her spirit he was moved concerning her, and he rejoiced in the strength of her belief, and said to her, "Rise up, and have a care "for the offering and the oil, which we are going to send "to the church, and let us set out the table and the little "bread thereupon, and make ready the little wheat [which "we have]. And I will go out, and perhaps God will "give us a sheep wherewith we may make ready food "for the brethren on this great festival this day."

And he rose up with great zeal and good confidence towards God and His holy Archangel Michael, and he took the garment, and went along his way, praying to the God of Michael that He would make his way prosperous. Now as he was going along the way he came upon a shepherd and he said to him, "Peace [be upon thee], my beloved;" and the shepherd said to him, "And

upon thee also." The pious man said to the shepherd, "Can I not find with you a sheep to-day? for a great man hath visited us this day." The shepherd said to him, "What price shall he be?" Dorotheos answered, "The third of a *dinâr* will be enough [for me to give]." And the shepherd said, "Give me the price of him that I may give him to thee." Then the pious man handed to him the garment of his wife, saying, "Take this into thy care for three days, and if I do not bring thee the third of a *dinâr* take away the garment, and thou shalt have full power over it." The shepherd answered and said, "What can I do with this garment? [p. 36] I have no one in my house who weareth any but woollen garments;" and the shepherd turned away from the pious man who was holding the garment in his hand. Then Dorotheos went upon his way weeping bitterly, and pondered in his heart, "What shall I do, or what can I say to my wife?" And as he was walking along his road weeping, and having his eyes heavy with crying, he looked before him and saw the holy Archangel Michael coming along riding upon a white horse like a royal governor, with angels marching by his side in the form of soldiers; and Dorotheos was greatly afraid, and withdrew from the way, leaving the path for the governor and his soldiers. And when the holy Archangel Michael had come up with him, he drew bridle and stood by him, and said, "Hail, Dorotheos, good and faithful man, whither goest thou, and whence comest thou that thou art thus carrying this garment, and art walking along the road by thyself?" And Dorotheos, standing at a distance from him, answered and said, "Peace also be to thee! O my lord and master and governor, thy coming

"to us this day is well." The governor, who was Michael, said to him, "Is not Theopisthe alive?" and Dorotheos, with his head bent towards the ground by reason of the glory of the governor, replied, "Master, thy handmaid liveth." The governor saith to him, "What is this in thy hand?" [p. 37] and Dorotheos answered shamefacedly, "The garment of my wife." The governor saith to him, "What wouldst thou do with it?" Dorotheos saith to him, "A mighty man hath visited us this day, and I am not able to find for him that which befitteth his rank. By reason of the season [of dearth] which hath come upon us we have no money in our hands, and I took this garment to give in exchange for a sheep, but the shepherd would not take it, and I neither know what to do, nor what to set before the governor." The governor, who was Michael, said to him, "If I pledge myself to obtain a sheep for thee, wilt thou receive me and those who are with me into thy house this day?" Dorotheos answered and said unto him, "Yea, master, hold thou thy servant worthy that thou shouldst come under the roof of his house."

Then the governor, who was Michael, said to one of the angels who were with him in the forms of soldiers, "Go with Dorotheos to the shepherd and say to him, 'The governor who passed by thee [this day] saith to thee, Send me now a sheep of the value of the third of a *dinâr*, and I pledge myself to obtain the price thereof before mid-day this day, and to send it to thee.' And Dorotheos and the angel, who was in the form of a soldier, went to the shepherd in the name of the Archangel, and took a sheep.

Then the governor, who was Michael, looked at Do-

rotheos and said to him, "Behold, [p. 38] the sheep is "ready for the great man whom thou hast received into "thy house at thy bidding this day; see now if thou "canst not find a fish for my own want, for I do not "eat sheep's flesh." Dorotheos saith to the governor joyfully, "If God provideth it I shall buy it." The governor saith to him, "How wilt thou buy it?" Dorotheos answered, "I will leave this garment for it until I can send "the price of it to the fish merchant." And the governor called to one of the soldiers who were with him, and said, "Go to the market (?) and say to those who catch "fish, 'The governor who hath lately passed by you saith "to you, Send me a fine, large fish, the price of which "is the third of a *dinâr*, and I will send the price of it "to you with Dorotheos by mid-day to-day;" and the angel, who was in the form of a soldier, went to the catchers of fish in the name of the governor and took from them a fish and brought it to the governor. The governor then said to Dorotheos, "What wilt thou do "next? for thy business is now complete;" and Dorotheos said to him, "Yea, master, everything is now completed." And the governor said, "Let us go on;" and they took up everything, that is to say the sheep and the fish, and they went forward and Dorotheos walked along, thinking within himself, [p. 39] Where shall I find the money to pay for this sheep and this fish, and where shall I find the bread, and the wine, and the cushions upon which the governor may recline, and everything else which he needeth? And it came to pass, that multitudes of thoughts as to what he should do were in his heart, and he continued to pray to God and to the holy Archangel, saying, "O holy Archangel, O faithful helper, stand

"thou by me this day, for I am thy servant, and thou knowest that I have done all these things in the name of our Lord Jesus Christ." Now while Dorotheos was walking along meditating these things the Archangel knew the thoughts of his heart, but he waited in order that he might see his faithful zeal for him.

And it came to pass that when they had arrived at the house of Dorotheos Michael knocked first at the door of the dwelling, and Theopisthe, the free-woman, the wife [of Dorotheos] came out; and Michael said, "Peace [to thee], O Theopisthe, thou beloved God-loving woman, how doest thou in these days?" Theopisthe answered, "Peace be upon thee, my lord, and master, and governor! Well has God brought thee to us this day with Michael the holy Archangel. Come in, master, stand not without." And while Theopisthe the wife was saying these things, behold her husband Dorotheos came with the sheep in his hand, and the fish, and the garment, and laid them down before her. She saith to him, "O my master and brother, where didst thou find these things which thou hast brought with thee here? [p. 40] I see that the garment is still with thee." Dorotheos saith to her, "The governor pledged himself for me and gave them to me." And Theopisthe said to him, "Well hath God brought to us this day the governor and those that are with him with the holy Archangel Michael, and verily we will partake of the things for which he hath pledged himself for us;" and she spake these things joyfully. And the governor, who was Michael, said, "I will go to the Offering, for to-day is the festival of the holy Archangel Michael, and when the hour hath come make ready the place with care, and kill the sheep and the

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"fish, but see that no one goeth near the fish until I have come and done with it according to my will." And they said, "According to the command of our master 'so shall it be;" and he went out from them, and they knew not who he was, but they thought that he was a governor of the district.

Then Dorotheos said to Theopisthe his wife, "What shall we spread upon the ground for the governor [to recline upon], and where shall I find bread meet for his honour? Let us devote ourselves to doing this day what lieth in our power for him." His wife said to him, "O my brother, God hath not forsaken us. Arise, find a man to kill the sheep, and let us make ready the things in the house;" and he did so. And his wife said to him, "Bring out a little wine that we may know if it is fit for the governor or not", [p. 41] and when he had gone and had opened the door of the cellar he found it filled with wine to the very door. And Dorotheos was afraid, and went back to his wife and asked, "Hath any one brought wine here since I went out?" She saith to him, "As God liveth, when I brought out a little wine for the Offering this day there was nothing left in the cellar except one bottle;" and Dorotheos said to her, "Let us wait until we see what is the end of the matter." And they gave themselves to bringing out a little oil for the food of the brethren, and for the anointing of their heads, and when they had gone into the place where the oil was kept they found [there] seven jars filled to the brim with fine oil, and vessels which were filled with everything which they wanted in the house, butter, and cheese, and honey, and vinegar, and every other household matter; and they were afraid to go in.

After these things, when they had gone into their bed-chamber, they found a chest filled with all kinds of fine raiment of greater beauty and richer than that which they had worn at their wedding and in the days which were past; and after these things they went into the place where the bread was made, and there they found good and excellent bread. And straightway they knew that an act of grace had been done to them, and they glorified the God of the Archangel Michael. And Dorotheos said to Theopisthe his wife, "God hath provided all things, come, let us spread them ready for the governor, [p. 42] for the hour hath come for us to go "in to the holy offering." And when they had made all things ready, and had laid out a place upon which the governor might recline according to his rank, and had dressed the tables for the brethren according to their custom, they arranged themselves in goodly apparel, and went into the holy ministration in the church of the holy Archangel Michael; and they prayed there with great joy. And when they had come into the church they both bowed down before the place for prayer, and prayed to God giving great thanks, and they uttered blessings before the image of the holy Archangel Michael, and said, "We give thanks unto Thee, O our God Jesus Christ, and to Thy good Father, and to the Holy Spirit for ever, Amen. And we bless Thy holy Archangel Michael because Thou hast not hidden Thy mercy from us, neither hast Thou forgotten our gift; but Thou hast sent unto us Thy loving-kindness quickly." After these things they partook of the Mysteries and received the blessing of peace. Then they came out quickly into the presence of the brethren, and they sat down, and waited

for the governor with great expectation; and there were gathered together there men and women until the whole place was filled with them. And Dorotheos and Theopisthe girded up their loins, and stood up and ministered unto them in every thing which they needed, [p. 43] and they served them with good wine and choice oil and excellent food. And it came to pass that while they were thus ministering the governor, that is to say Michael, came with his soldiers, and knocked at the door. And Dorotheos and Theopisthe went out quickly with joy, and they opened the door, and received them, saying, "Happy are we in that we are held worthy of thy coming "to us this day, O our master and governor, with thy "soldiers; verily we rejoice this day, for this day is a "great day, the festival of the holy Archangel Michael. "Come thou in, O blessed one, and may God make thee "joyful." Now when the governor had come in and found the whole place filled with women, and with small and great, he made as if he were astonished, and said to Dorotheos and Theopisthe, "O my brethren, what need have ye "of all this multitude of men and women whom I see "here? Lay not trouble upon yourselves this day by "reason of our coming to you. Have ye not considered the "affliction in which ye now are, and would it not be better "to act thus in times of abundance?" And they answered and said, "O master and governor, forgive us. We have "not laid trouble upon ourselves for thy sake, we only "render thanksgiving to our God and to His Archangel "Michael. Among those whom thou seest here to-day "there is no stranger, they all are kinsmen of ours "and are united to us in God;" and while these saints were saying these things [p. 44] the Archangel Mi-

chael rejoiced at the perfectness of their natural dispositions.

And after these things Michael and those who were with him went into the place which Dorotheos and Theopisthe had prepared for him, and when they had gone in they made the Archangel to sit down upon a seat. And he said to Dorotheos, "Bring me the fish before 'thou doest anything to him.'" And when they had brought him he said to Dorotheos, "Sit down and open his belly;" and he did so. The governor said, "Take out his maw," and he took it out, and found that it was very large. And Dorotheos said, "What is this, master?" and Michael said, "Open it;" and when he had opened it he found a bundle inside it sealed with seals. And he marvelled at the thing and said, "What is this, master?" and the governor, who was Michael, said to him, "Large fishes 'like this swallow everything which they find in the water, 'but open the packet, that thou mayest see what is 'inside it.'" Dorotheos said to him, "Master, how can I 'open it? it is sealed." Then the Archangel Michael stretched out his hand and took the bundle, and he found it to be full of fine gold money; and when they had counted it they found that it amounted to three hundred *dinârs*, and among the money were three pieces each of the value of a third of a *dinâr*. And when Dorotheos had taken them he lifted up his eyes to heaven, and said, "Righteous art thou, O God, and to Thee belong 'those who are upright, [p. 45] and those who put their 'confidence in Thee shall never be ashamed."

Then the governor said to Dorotheos and Theopisthe his wife, "Come hither to me, O my beloved brethren, 'and let me speak with you. Because ye are people of

“charity and because of the exceeding great trouble which
“ye have undertaken for the sake of my coming unto
“you this day, behold, God hath given to you this money
“under this seal, which is that of the finger of God my
“King, and which belongeth unto Him. And now in
“return for your charities and for the trouble which ye
“have endured for the race of man, and for those things
“which ye have done unto me and unto those who are
“with me this day, God hath shown a favour unto you
“this day by [the gifts of] these three hundred *dinârs*
“and these three pieces each of the value of a third of
“a *dinâr*. Take them, and give one to the shepherd,
“and one to the fisherman in exchange for the fish, and
“take this last and give it as payment for the corn to
“the man unto whom thou didst give thy garments yes-
“terday in pledge for the sake of the gift [to the church].”
And they, I mean Dorotheos and Theopisthe, threw them-
selves down upon the ground, and bowing low before
the governor, said, “What is this that thou sayest to us,
“O our lord, and master, and governor? Hast thou come
“to us thy servants that we should take aught from thee?
“Are not all men bound to minister unto the soldiers of
“the king? Art thou not set over us to do with us that
“which thou wilt? And, moreover, thou hast taken nothing
“except the grace of God and His gift. Knowest thou
“not, O our master and governor, [p. 46] what day this
“is, and that the little piece of bread which thou hast
“eaten with our kinsfolk is not ours, but that of God
“and His holy Archangel Michael, whose festival we
“celebrate this day? Nevertheless, O master and gov-
“ernor, if it be thy wish, we will take only the three
“pieces of money each of the value of a third of a *dinâr*,

"that we may give them in payment, one for the sheep, "[one for] the fish, and the third for the redemption of "the apparel which is pledged according to thy command." And the governor, who was Michael, said to them, "Verily, by the life of my God and King ye must "perforce take all, and ye must not leave one behind, if "ye fear my God and King. For if He heard that ye had "not done so He would be wroth, and I should receive "rebuke before my God and King for your sakes; and "I will persuade Him to be pleased to grant unto you "even greater gifts than these. And since ye must wish "to know the truth, it is not only these things which are "entrusted to me to give to you, but when I shall have "returned to my city I will give unto you your riches "as aforetime, and many exceeding great honours; and "now take these things which are the usury upon them."

And when Dorotheos and Theopisthe his wife heard these things they marvelled, and said unto him, "Master, "we besech thee, mock not at thy servants, and say not "things which are beyond our nature to bear. Our master "came unto us and did we give [him] money that we "might receive usury at his hands? Verily we never saw "thee, master, [p. 47] before thou camest into our house, "and we never looked upon thy face before this day, "and yet how sayest thou that thou hast received any "thing from our hands?" The governor answered and said, "Listen unto me, and I will show you. The time "when I [first] came into your house was when your "parents died, and ye inherited possessions and money. "From that time until this day I have come into your "house once every month, and after I have departed ye "have sent to me, yea, ye have sent large gifts to my

“city unto my God and King, and your names have been
“written upon them all until the time when ye shall come
“into the presence of my God and King, that He may
“give them to you two-fold.” And Dorotheos and his
wife Theopisthe answered and said, “We entreat thee,
“O our master and governor, to show us this favour
“only to tell us what thy name is, that we may never
“be slack by reason of these things which thou hast
“spoken unto us.” Then the governor, who was Michael,
answered and said unto them, “Since ye wish to hear I
“will show you my name and the name of my city. I
“am Michael, the governor of the denizens of heaven
“and of the peoples of the earth. I am Michael, the
“chief captain of the powers of heaven. I am Michael,
“the ruler of the worlds of light. I am Michael, [p. 48]
“who decide all battles before the king. I am Michael,
“the glory of all beings in heaven and in earth. I am Mi-
“chael, the mighty one, by whom all the mercy of God hath
“taken place. I am Michael, the steward of the kingdom
“of heaven. I am Michael, the Archangel, who stand
“by the hands of God. I am Michael, who bring in
“the gifts and offerings of men to God my King. I am
“Michael, who walk with those men whose trust is in
“God. I am Michael the Archangel, who minister unto
“all mankind in uprightness, and I have ministered unto
“you from your youth up until this hour, and I will
“never cease to minister unto you until I have brought
“you to Christ my eternal King. Inasmuch as ye have
“ministered unto me and unto my God with fulness of
“strength I will never forget your gifts, and I will never
“put your offerings and charities which ye have done
“to God in my name behind me. Did not I stand in

"your midst yesterday and hear what ye said to each other in respect of your wonted gifts at the festival? "Was not I with you when ye wept, and besought me, "saying, "Entreat God to take us out of this world "since the hope of thy charity is taken away from us?" "[p. 49] Did not I see you when ye brought forth your "garments in which ye were accustomed to receive the "Blessings, and wished to sell them for the sake of the "sacrifice? I say unto you that I was present at all these "times, and will be with you, and I will never forget "any of the things which ye have done from your youth "up until this present, and I will show forth them all for "you before God, Who is my King; and verily your "offerings have been received like those of Abel, and "Noah, and Abraham, because ye gave them in upright- "ness of heart. Blessed are ye, and good shall come "unto you, and as are your names, so shall your blessing "be; for the interpretation of Dorotheos is 'sacrifice of "God', and the interpretation of Theopisthe is 'charity "'of God'."

"I am the Archangel Michael who stand by the hands "of God, and ye have gotten for yourselves one to pray "for you. I am Michael who receive your prayers, and "supplications, and charities, and bring them up to God. "And likewise it was I who went to Cornelius' and "showed him the way of the life by baptism, which he "received at the hands of Peter the chief of the Apostles. "Fear ye not, for I will not depart from you, and I will "be near unto you when my God draweth nigh unto you, "because of your great charity towards me, [p. 50] as it

I See Acts x. 30.

"is written, 'Draw nigh to God, and He will draw nigh unto you'."¹

"And now, O Dorotheos and Theopisthe, be strong, and take these things from my hands, for I have already told you that it is the increase (*or* usury), and that the crown(?) is in the heavenly Jerusalem, the city of the King of all the beings of heaven and earth. And I have already given thanks unto you before God in return for your gifts and charities". And when he had said these things unto them, he gave them the money with the [salutation of] peace, and went up to heaven with his angels; and Dorotheos and Theopisthe looked after him with fear until he had gone into heaven in the peace of God; Amen.

And Dorotheos and Theopisthe his wife did as the holy Archangel Michael commanded them, and they finished the festival with joy, and they ate and glorified God; and they ceased not from the works of charity which they were wont to do in the name of Michael until they ended their life.

And now, O my beloved, will not ye profit a little by what ye have just heard? Is not this narrative sufficient to persuade your minds? Be ye not prevented from bringing [your offerings] to God in the name of Michael, for are ye not now certain that it is Michael the Archangel who will receive whatsoever ye give to God, [p. 51] and that he will make it manifest before Him on your behalf, and also that whatsoever ye give in the name of the God of Michael, He will give a two-fold increase to you through him, as He did to these

¹ St. James iv. 8.

holy men? Ye have already heard, O my beloved, of the great gifts to God which these holy people, Dorotheos and Theopisthe, whose minds were right with Him, set apart for Him, and how God extended His love towards them, and how He sent to them the Archangel Michael, who provided great and boundless riches, and a ladder to the kingdom of heaven for them. And I, O beloved brethren, know of a truth that whatsoever ye give in the name of the holy Archangel Michael ye shall receive twofold in this world, even before ye attain unto heaven.

And now, O men filled with virtue, restrain not yourselves, and set not a limit upon your power [of giving], for ye know that it is not for what ye have given, or for what ye will give, that the Archangel Michael will minister unto you with joy, and whether it be little or much he will receive it from you as [the gift of] your zeal. God seeketh from you nothing which is beyond your power, He only looketh for an offering of goodwill; listen, and I will show you. When the Saviour was with us upon earth [p. 52] men were wont to bring their rich gifts, and to cast them into the treasury [of the temple], but God did not justify them greatly. But when the widow woman searched in her house and found only two mites, she brought them with uprightness of heart, and cast them into the treasury; and He gave her a blessing, and praised her, saying, "Everything which she hath she hath given; she hath given all her life".¹ And do thou likewise, O my beloved, be zealous to give gifts unto God in the name of the Archangel Michael, and he himself will give unto thee a multitude of good things, and will

¹ St. Mark xii. 42; St. Luke xxi. 2.

minister unto thee by them. If thou givest a gift in the name of the Archangel Michael, God will give to thee of that gift, and Michael will ascribe honour unto thee; and if thou givest a gift in the name of the God of Michael, it is God Who will help thee in His mercy in His never-ending kingdom in heaven. If thou shalt receive a stranger in the name of the God of Michael, God will receive thee in the courts of peace. If thou givest drink to the thirsty in the name of the God of Michael, God will give thee to drink of the good things of His kingdom. If thou clothest a naked person in the name of the God of Michael, God will clothe thee in a robe of glory in the heavens. If thou givest a cup of wine to anyone in the name of the God of Michael, [p. 53] God will give thee to drink of the wine of the true, rich vine; and if thou hast not wine, give a cup of cold water only, according to the words of God in the Gospel which say, "Whosoever shall give you a cup of cold water in My name (and ye are Christ's) shall not lose his reward,"¹ and God will give thee to drink of the fountain of life which cometh forth from His holy throne. If thou visitest a sick person in the name of the God of Michael, God will send His angel to visit thee in thy great sickness, which is the day of thy death. If thou goest to those who are in prison, and comfortest them on the festival of the Archangel Michael, God will send Michael to deliver thee from the prison of Amenti,² and God shall say unto thee, "I was in prison and thou camest unto Me."³ If thou buildest a church in the name of the God of Michael, God will

¹ St. Matthew x. 42.

² *I. e.*, the Egyptian 

³ St. Matthew xxv. 36.

bless thee with a house, not built with hands, in heaven. And if thou seest anyone feeble with bodily infirmity, and ministerest unto them with medicines, the God of Michael shall heal thee of the sickness of Amenti, for it is written, "Be merciful that mercy may be shown unto you;"¹ and again, "Blessed are the merciful, for mercy shall be shown unto them;"² and again, "Charity shall make a man to be praised in judgment;" and again, [p. 54] "Charity shall cover the multitude of sins."³

O beloved brethren, it is meet for us to strive to show mercy by means of gifts to God, and charity in the name of the God of Michael, for we know that it is meet and right so to do; and God is nigh at all times, and He giveth to each one according to his works. And let us stretch out our hands in charity at all times, O my beloved, for charity is of God, and charity is mercy. He showed mercy unto our father Adam, and unto our mother Eve, and He accepted their repentance, and forgave them their transgressions through the prayers of Michael. He shewed love towards the righteous man Abel, and accepted his sacrifice through the prayers of Michael. He shewed mercy unto Enoch, and removed him from this life without letting him see death, through the prayers of Michael. He shewed mercy unto Noah, and made him an ark, and delivered him and all his house through the prayers of Michael. He shewed mercy unto Abraham our father, according to His covenant with him, and He gave him Isaac through the prayers of Michael. He shewed mercy unto Isaac at first when he was about to be sacrificed, and gave a ram

¹ Prov. xiii. 21, 22; Zech. vii. 9; St. Luke vi. 36, 37.

² St. Matthew v. 7.

³ 1 St. Peter iv. 8.

in his stead [through the prayers of Michael]. He shewed mercy unto Jacob, and gave him grace in the sight of his brother Esau, through the prayers of Michael. And God shewed mercy unto Joseph, [p. 55] and delivered him out of the hands of his brethren, and from the Egyptian woman, through the prayers of Michael. And God shewed mercy unto Moses, the greatest of the prophets, and filled him with grace more than any other man, through the prayers of Michael. He shewed mercy unto Joshua the son of Nun, and made the sun stand more than a whole day until he had overthrown his foes, through the prayers of Michael. He shewed mercy unto David the king, and He chose him out from among his brethren, and anointed him king over His people, through the prayers of Michael. He shewed mercy unto Solomon, and commanded him to build the temple of God, through the prayers of Michael. He shewed mercy unto the righteous king Hezekiah, and He added fifteen years of grace to his days, through the prayers of Michael. He hath shewed mercy unto the whole race of Adam, and our God hath wrought exceeding grace with them, for He bowed the heavens, and came down upon earth, and took flesh in the holy Virgin, and gave His own soul as a redemption for us, to deliver us from Amenti, through the prayers of Michael. And God shewed mercy unto our fathers the Apostles, and chose them out from the whole world, and He gave them power to turn all men to the knowledge of the truth through the prayers of Michael.

[p. 56] And now, my beloved, behold we know that God's whole will existeth in mercy and love, and that the holy Archangel Michael is a comforter and ambassador for us with God. Let us then ourselves follow and seek

after mercy and love, for it is written, "Mercy exalteth, "and love maketh upright;" and our Master, and God, and Saviour, Jesus Christ the merciful One, cried out, saying, "Be merciful, that mercy may be shown to you,"¹—that is to say, give to God that gifts may be given to you—and again, "With what measure ye mete, it shall be measured unto you."² Let us then mete with good measure to-day, on the festival of the holy Archangel Michael, that he may mete to us good measure in the kingdom of heaven; and let us keep a spiritual festival this day in the name of the Archangel Michael, that we may keep with him and with God the festival which endureth for ever in heaven. Let us put away from us all injustice on the festival of the holy Archangel Michael, that we may array ourselves in the apparel of light, and let us glorify God, and His holy Archangel Michael on this day of his holy festival, that he may glorify us with great and perfect beauty. And let us draw nigh to the Archangel Michael in his holy festival, [p. 57] having our bodies cleansed with holy water and made beautiful with glorious apparel, and our hands full of incense, saying, "O ruler "of the heavens, O Archangel, pray to God that He may "mercifully grant us bread of sufficiency, and clothing, and "entreat Him on our behalf to forgive us. O holy Archangel Michael, pray to God for us, that He may mercifully grant us to be at peace with each other, for thou "art our peace. Thou knowest, O our champion, that we "are earth, and dust, and ashes, but God is merciful to "forgive us; we have sinned, and to thee it belongeth to "pray to God to forgive us, O Michael the holy Archangel!

¹ Compare St. Luke vi. 36, 37. ² St. Matthew vii. 2.

"We have sinned, and thou must pray to God our King
"for us. We know of a truth, O Archangel Michael, that
"thou art the wall of the loving-kindness of God, the
"merciful One, and that thou art an ambassador for us be-
"fore God, the Father of blessed compassion in everything
"for us, that He may forgive us all the sins which we have
"wrought, wittingly and unwittingly, wilfully and against
"our will, and that He may grant unto us a way to leave
"them behind us and to press forward, and that He may
"stablish us spotless before Himself. It is thou, O holy
"Archangel Michael, the general of the hosts of heaven,
"[p. 58] who dost take care for us, and who dost glorify
"every one who keepeth the festival in thy holy name in
"every place."

O my beloved, verily I have put my hand to a great
undertaking, one which is beyond my power, and I have
sought a great and wide sea which I am not able to pass
over; but I said at the beginning of this encomium that
my ship was small, that my merchandise was without
value, that I knew not the craft of the sailor, and that
the great deep—which is the deep of this encomium in
which I ascribe honour to the holy and mighty Arch-
angel—was very difficult to pass over. And I beseech
you, my brethren, to help me to save myself from this great
and boundless abyss, that I may come to land again in
safety, for I have begun to speak to you concerning the glory
and honour which belong to, and are meet for the Arch-
angel Michael, whose festival we celebrate this day. But
my tongue is a tongue of flesh, and my flesh is the flesh
of weakness, and I have not power to describe the measure
of his glory, nor the greatness of his rank. Thou art,
O holy Archangel Michael, with God, the joy of my heart,

the ornament of my tongue, the speech of my mouth, and the director of my heart towards God. What mouth, or what tongue, or what heart filled with power is able to describe the measure of thy worth, [p. 59] or to arrive at the knowledge of the measure of the majesty and glory with which God hath endowed thee? All these things which I have said, O ruler of the kingdom of heaven, are meet for the glory of thy majesty, but forgive me, O my lord Michael, for I am a sinner, and my works are feeble. I beseech thee, O Michael my helper, to accept this my little sacrifice which I have brought in to give to thee at this holy festival, and restrain not thyself from hearkening unto thy servant because my gift is miserable; but accept my zeal, even as thou didst accept the two mites, for I know that thou art merciful and gracious, and therefore I seek thee, for I have no other ambassador with God but thee, O Archangel Michael. And if thou wilt do good unto me, and wilt receive my little offering, even though it be poor, I will be watchful henceforth to ascribe honour to thee with my sinful mouth, and halting tongue, and heart, all the days of my life. And moreover, I verily believe that if I forget thy name and do not keep it always in remembrance in my heart all the days of my life, O Archangel, that I shall bear no fruit, and be without reward from God; for it is the remembrance of thy holy name, [p. 60] O great and holy Archangel, which delivereth me in my lying down and rising up. O holy Archangel Michael, through whom the whole race of Adam hath found freedom of speech before God, it is thou who comest and makest mention of us before Him, that He may show mercy upon us; be thou with us on this day of thy great

festival wherein thou art an ambassador before God for us; that He may accept our zeal which we show in thy holy commemoration, O Michael our holy Archangel, that He may direct all our paths so that we may walk always before Him in the will of God; that He may deliver us from all the snares which the enemy of all truth and the evil liar spreadeth for us; and that He may stablish us to Himself in the kingdom and priesthood to be a holy family and a living people by the prayers which the Lady of us all, the bearer of God the Word, maketh for us—for verily the holy Mary, who was Virgin at all times, is our ambassadress before the holy and mighty Archangel Michael, whose festival we celebrate this day, and who prayeth to God always for us—and by the prayers of the whole company of our incorporeal associates; and by the prayers of Saint John the Baptist, the forerunner and holy martyr [of Christ], than whom among those born of women none greater hath arisen; [p. 61] and by the prayers of the Patriarchs, and Prophets, and the chief Apostles who follow the true Bridegroom, our Life, our Lord Jesus Christ; by the prayers of the three holy children Shadrach, Meshach, and Abednego; by the prayers of Saint Stephen, and of the whole company of the holy martyrs, and of the holy men who bore the cross, who stand before the royal throne of God the Word, and entreat Him day and night to have mercy upon His people. He is our Lord and our God, Jesus Christ, to Whom be all glory, and honour, and adoration, and reverence, which are meet for the Father with Him, and the Holy and vivifying and consubstantial Spirit with Him, now and always, and for ever and ever, Amen.

[P. 63] [Here beginneth] the discourse of Abba Severus, the holy patriarch and Archbishop of Antioch, in which he shewed forth the compassion of God, and spake concerning the presence of the holy Archangel Michael, and of his love towards man, and how he delivereth men from the snares of the Devil. In it he also spake briefly concerning the holy Lord's Day—now in that year the festival of the holy Archangel Michael happened to fall upon the holy Lord's Day—and he spake, moreover, concerning Matthew the merchant, and his wife, and his son, and of how they believed in God through the prayers of the holy Archangel Michael. This discourse was pronounced on the twelfth day of the month Athôr, at the gathering together of the multitude to celebrate the festival of the holy Archangel Michael at his shrine, in the peace of God. Amen.

I hear David, the holy Psalmist, inviting us to assemble together on this festival to-day, [p. 64] and crying out, and saying, "The angel of God encampeth round about "all those who fear Him, and delivereth them."¹ My beloved, the festival this day is two-fold: it is the festival of the holy Archangel Michael, and the festival of

¹ Psalm xxxiv. 7.

the holy Lord's Day, [the day of] the resurrection of our Saviour. Behold I see that a great calm hath come, and that there is not a breath of wind to disturb us, and that ye all are ready to receive the words of instruction; so then, whether it be I who speak, or ye who listen, let there be wholly fulfilled in us the words, "And 'some brought forth an hundredfold, some sixty, and some 'thirty.'"¹ And moreover, ye know that the Giver of the true reward, our Lord Jesus Christ, the Son of the Living God, is not far from us, for He saith with His lifegiving and truthful mouth, "Where two or three are gathered 'together in My name, there am I in the midst;'"² and since our God is with us let us accept the words of David, the Prophet and Psalmist, which say, "Be still, 'and know that I am God. I am exalted over the heathen, 'I am exalted over the whole earth.'"³ Ye know also, O my beloved, that to-day is the festival of our salvation, the holy Lord's Day, in which, first of all, it is meet that we should hymn, and bless, and glorify God—to Whom all honour is due always, [p. 65] and for ever and ever. Amen—and afterwards, that we should direct our discourse to the honour of Michael, the mighty and holy Archangel. Hear ye also Him in the holy Gospel according to Matthew: "The Archangel of God said to the women, "Fear ye not, for I know that ye seek Jesus Who was "crucified. He is not here; for He is risen, as He said "to His disciples."⁴ And Saint Matthew saith, "He was "like lightning, and his clothing was white like snow,"⁵

¹ St. Matthew xiii. 8.² St. Matthew xviii. 20.³ Ps. xlv. 10.⁴ St. Matthew xxviii. 5.⁵ St. Matthew xxviii. 3.

that was the holy Archangel Michael, the ruler of the hosts of heaven. Let us then keep the feast this day, my beloved, for God is in our midst, and the whole company of the angels keep the festival of the holy Archangel with us, for it is Michael who entreateth God always to forgive the whole race of man their sins. With which of all the saints was not the Archangel present to deliver him out of all his afflictions? and to which of all the martyrs did not the Archangel Michael give strength by God's command until he received his crown? And now, my beloved, if ye wish to know whether the Archangel Michael be present with those who walk after God with all their hearts, or whether he prayeth unto God that he may be their helper, listen, and I will show you this great miracle which took place through the power of God and through the prayers of the holy Archangel Michael, [p. 66] which is related by men worthy of belief.

There was once a merchant whose name at first was Ketsôn, and he sprang from the country of Entikê, and he was very rich and he had there much business; but he knew not God, for he was a pagan and worshipped the sun, and he lived in his heathenism, and God wished to deliver him. And it came to pass on a time that he loaded a ship with his wares, and departed to a city in the country of Philippi (?) called Kalônia, in which they worshipped God alone, and he entered therein on the first day of the month Athôr, and stayed there and sold his wares. And when the eleventh day of the month Athôr had come, at the time of noon on that day he passed by the shrine of the Archangel Michael, and saw [men] crowning it with lanterns and draping it with cloth, and he marvelled greatly, and sat down there according

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to the dispensation of God to see what would be the end of the matter. And when the evening was come he saw that all the multitude was gathered together there, and they lit the lamps and sang sweet hymns of praise; and the man marvelled, and because of his exceedingly great astonishment he slept by the door of the shrine. [p. 67] And during the night the clergy and the law-loving gathered together and performed the service, and the man marvelled greatly at what he heard. And when the morning had come he set out to go unto two Christians who dwelt in that city, and he asked them, saying, "My brethren, what hath happened, and what is "[the meaning of] the crowd which is in this city to-day?" And the men said to him, "To-day is the twelfth day of "Athôr on which we celebrate the festival of the holy "Archangel Michael, for it is he who prayeth for us to "God that He will forgive us our sins, and will deliver "us from all evil." And the merchant said to them, "Where is he? for I myself would speak with him and "ask him to deliver me from all evil." And they answered and said to him, "Thou wilt not be able to see him until "thou art perfect, but if thou wilt become a Christian "thou canst ask not only him who is the servant, but "thou shalt also see his God, and become a participator "in his glory, and He will deliver thee from all evil." The merchant saith to them, "My brethren, I beseech "you to bring me with you to-morrow that I may become "a Christian, and I will give each of you a basket of "money, for my heart inclineth greatly to the object of "your worship." And the men said to him, "Thou canst "not become like unto ourselves until our Father the "Bishop hath prayed over thee, [p. 68] and hath sancti-

"fied thee and baptized thee in the name of the Father, and
"the Son, and the Holy Ghost; then wilt thou have become
"a Christian. But wait until our Father the Bishop hath
"a convenient season, and then we will take thee to him,
"and he will make thee like unto ourselves;" and he did
as they spake to him, and he waited that day.

And on the morrow he came to them and said, "My
"good brethren, take me with you, that the God of Whom
"ye spake may give you your reward;" and the two
believing men took him to the Bishop and shewed him
everything which had taken place. And the Bishop said
to the merchant, "From what country comest thou?" and
the merchant said, "I am from the country of Entikê."
And the Bishop said to him, "Art thou persuaded to
"become a Christian?" and the merchant said, "Yea, of
"a certainty, O my Father, for by what I have seen and
"heard in this city it seemeth good to me to become a
"Christian." And the Bishop said to him, "What god
"dost thou worship?" and the merchant said, "I worship
"the Sun". And the Bishop said to him, "When the sun
"hath set and hath gone down into the earth, if a
"necessity arise where canst thou find him to help thee?"
The merchant said to him, "My Father, be graciously
"pleased to help me, and baptize me, and I entreat thee
"to make me a Christian like all the men of this city."
[p. 69] And the Bishop said to him, "Hast thou a wife
"or children?" and the merchant said to him, "My wife
"and my children are at home in my city." And the
Bishop said to him, "If it be so, we will not invoke
"God's blessing upon thee, lest the minds of thy wife and
"children be not in accordance with thine, and there
"arise a stumblingblock between you and between us,

“and it happen that either she is separated from thee, “or she causeth thee to apostatize from the service of “God and from the baptism which thou wilt have received “—for the first transgression took place through a wo- “man—but if her heart be in accordance with thine, come, “and I will make thee a Christian.” When the merchant heard these things he rejoiced greatly, and having been blessed by the hand of the Bishop, he came forth and made ready to depart to his city.

And when the Devil, the hater of all good, knew that the man had given his heart to God he was envious of him, and it came to pass that when Ketsôn had come upon the sea, he raised up a mighty storm, and he made the waves to rise up round about the ship, so that all those who were therein were well nigh drowned. Then the merchant cried out, saying, “O my Lord Jesus Christ, “help me in this great need, and I will believe in the “great glory which I have seen in the shrine of the holy “Archangel Michael, and henceforth, until the day of our “death, [p. 70] I and all my house will be Christians.” And straightway at that moment a voice came to him, saying, “Be not afraid, for no evil shall betide thee;” and immediately the crests of the waves bowed down and sank to rest, and the ship righted herself and sailed along smoothly, and by the command of God the merchant arrived in his own city, and no evil happened to him.

And when he had gone into his house he rejoiced with exceeding great joy, and he told his household of the marvellous thing which had happened to him in the ship, and of all that had befallen him in the city of Kálônia. And he spake to them, saying, “Verily, the sun “which we worship is not a god, but he is the servant

"of the great God of heaven, Jesus Christ, the Son of
"the living God, Who He is, and it is He who is the
"God of the universe, and it is through Him that all
"things exist;" and he told them also concerning the
honour of the holy Archangel Michael, his mighty son,
and they marvelled greatly. Then the man turned to
his wife, and said to her, "If thou wilt be obedient unto
"me, arise, come with me, and let us become Christians,
"and let us make ourselves servants of Christ, and let
"us not halt between two opinions. If, however, thou wilt
"not be persuaded I will not force thee. Behold I have
"eight thousand *mithkâls* remaining to me, and of these
"I will give thee one thousand, and thou shalt abide in
"thine own worship; but as for me, I will go and receive
"remission for my sins." [p. 71] And his wife said to him
gladly, "Verily, my master and brother, whatsoever way
"thou goest, that will I travel with thee, and whatsoever
"death thou shalt die, that will I myself die;" so they
made everything ready, and they embarked and came
to the city of Kalônia, and the man marvelled how God
had helped them. And they went to the two men whom
[Ketsôn had] first [seen], and they saluted them, and made
known to them that they had come to be made Christians,
and they took them to the Bishop, and shewed him, say-
ing, "This is the man who came recently to be made a
"Christian, and behold, he hath now come with his wife
"and child to become Christians." And the Bishop rejoiced
with an exceeding great joy at the conversion of their
souls, and when they had been brought in to him he said,
"Do ye in very truth wish to become Christians?" And
the merchant answered humbly, "Yea, by God's will, and
"by thy holy prayers, O Father." Then the Bishop caused

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them to make ready a Jordan in the shrine of the holy Archangel Michael, and he instructed the man, and his wife, and his four sons, and their servants, and he baptized them in the name of the Father, and the Son, and the Holy Ghost. Now the name of the merchant was at first Ketsôn, but the Bishop changed it, and called his name Matthew, [p. 72] and his wife he called Irene; and he called the first of the four sons John, the second, Stephen, the third, Joseph, and the fourth, Daniel. And he made ready the Communion and gave to them of the holy Mysteries, the Body and Blood of our Lord Jesus Christ. And after their baptism they tarried a month with the Bishop, and he instructed them in the things of their upright faith. And Matthew the merchant, by reason of the exceeding great joy which had come to him, gave six hundred *mithkâls* to the shrine of the Archangel as a thanksgiving offering for his salvation. And they received blessing at the hands of the Bishop before returning to their own country, and they bade farewell to the chief men of the city and to the law-loving men with great joy, and by the will of God they returned to their country, being guided and directed by the holy Archangel Michael.

And when they had gone into their house they made a great feast for their people, and they distributed great charity to the needy, and widows, and orphans, and their village marvelled at them, and their name was in the mouth of every one; and they made their country to shine by their good deeds.

And it came to pass after these things, when two months had passed by, that the excellent man Matthew went to his rest; he had come [to work in the vineyard]

at the eleventh hour, [p. 73] but through the prayers of the holy Archangel Michael he received the wages of the whole day. And his little sons and their mother ceased not from the good things which they were wont to do in abundance while their father was alive. Now the Devil and his fiends could not bear to see the good deeds which these holy people were doing, and he stirred up the people of their city against them, and he made them to hate them with a great hatred, and at length they rose up against them and seized their possessions by violence, and the things which were in their storehouse. Then John said to his mother and brethren, "Behold, ye see how much they have afflicted us since our father died, arise now and let us leave this place, and go to the royal city, and live there; for it is written in the holy Gospel, 'If they persecute you in one city, flee to another.'¹ And behold they have persecuted and afflicted us here; but God's will be done." So they arose secretly, and took what things remained unto them, and they went into the royal city, and lived there, saying, "May the God of the Archangel Michael be our helper;" and they multiplied the charities which they were wont to do of old.

And again the Devil could not bear it, but was disturbed when he saw these pious people giving their charities in faith—now he knew not that the holy Archangel Michael would put him to shame—and at length he roared like a lion. [p. 74] And it came to pass that when a few days had gone by, the watchmen of the city went in and robbed the house of one of the chief

¹ St. Matthew x. 23.

nobles of the city, and they carried off much booty; and the nobleman told the governor who was over the city, and he made an enquiry into the matter by the hand of the controller of the city, who straightway laid hold of the watchmen and compelled them to find for him the nobleman's property. And while they were disturbed concerning this matter, behold the Devil took the form of a man, and went about throughout the city, and cried out, saying, "I know who stole the property of Sylón the "nobleman, for I saw these four strange young men, who "came here a few days ago, go into the house, and "plunder it, and we know of a truth that this hath been "their business from the time when they lived in their "country." And when the men of the city heard these things they told the governor, and straightway they dragged them along by the hair of their head by the governor's command, and brought them in before him. Now they dragged them along without mercy, and their mother followed after them weeping, and she comforted them, saying, "Fear ye not, my children, for God, in "Whom we believe, and His holy Archangel Michael are "able to deliver you from all evil, [p. 75] and from those "who speak falsely against you for His sake." And as she spake these things a voice came to them out of heaven, saying, "Fear ye not, for I will not allow any "evil to betide you: I am Michael, and I will watch over "you to guard you from all evil."

And it came to pass that while they were standing before the governor who was questioning them, the Archangel [Michael] came and stood a little way off in the form of a patrician of the empire; and when the governor saw him he rose and stood up and besought him, saying,

"Prithee come, sit down, and listen to this dispute." And when he had sat down the governor made them bring the four young men before him, and he said to them, "Be quick and give back to the nobleman the stolen things before I inflict punishment upon you." And they answered and said, "As the Lord God of the Christians liveth, and by the glory of His holy Archangel Michael we have never taken part in this matter." And the Archangel Michael said to the governor, "I am sure that the truth will be manifest by these means. Let them take the youngest brother of these men, and carry him into the house of the chief watchman, whose heart is inflamed against these men, and let him cry out, saying, 'In the name of my Lord Jesus Christ, let the stolen things which belong to Sylôn the nobleman, [p. 76] on account of which they have accused us, appear;' and straightway the truth will be made manifest." And straightway the governor commanded them to take the little child into the house of the chief watchman, as the Archangel Michael had said, and he cried out, saying, "In the name of my Lord Jesus Christ and of the holy Archangel Michael, let the things stolen from Sylôn the nobleman appear." And straightway a voice came, and everyone heard it, saying, "Go down into the cellar, and ye will find everything; these young men are innocent of the offence;" and they went down straightway into the cellar, and found all the stolen things. And when they told the governor what had happened he marvelled greatly, and when he turned round to tell him that had taken the form of a patrician, that is to say Michael, what had happened, he did not know where he had gone; and he marvelled greatly. And he set the

young men free, and they went to their house glorifying God and His holy Archangel Michael; and these pious people did not cease from doing the good deeds which they were wont to do unto everyone, and everyone marvelled at their good life.

And it came to pass some time after these things had happened that a certain man accused two men before the governor of not having paid the debt awarded by a former judgment, and the governor gave the two men over to certain soldiers that they might compel them each to pay one hundred *mithkâls*, [p. 77] but they had not the wherewithal to pay. And it happened opportunely that the good man John met them, and when he saw the soldiers mercilessly driving them along with blows, he said to the soldiers, "For what reason do ye 'beat these men?" And the soldiers said, "We have 'seized them because each [oweth] one hundred *mithkâls*." And John said to them, "Will they be set free if the two 'hundred *mithkâls* be paid?" and the soldiers answered, "Yea, but if they pay not the money they will be slain." Then John entreated the soldiers, saying, "Wait a little, 'and I will come back to you;" and he went into his house and brought out two hundred *mithkâls*, and he gave them to the soldiers, and they set the two men free, and he also gave unto each of the four soldiers, who had been set over the two men, a *mithkâl*.

And again the Devil, the enemy of all truth, could not bear [to see this], and was filled with envy against the pious brethren because of their good works, and he stirred up a great and exceedingly hard and severe trial, which was this. And it came to pass after these things that a certain man in the city had invited some friends

and neighbours into his house—now it was eventide— and this man lived nigh unto the house of the pious brethren; and when they had eaten and drunk, a certain man rose up to go to his house. And as he was walking across the open ground of the city, a scorpion stung him, and he fell down and died immediately, and no man knew what had happened to him. [p. 78] And when the watchmen of the city were going about on their rounds together, they found the dead man, and they brought him into the light, and although they examined the body they knew not what had happened to him; and they made him ready for burial and when it was morning they carried him to the sepulchre.

And the Devil, taking upon himself the form of a man, cried out to the whole city, saying, "This wicked "murder of the man who is dead—the cause of his "death and his murderer being known unto no man— "cannot have been committed by any one except those "four strange young men, and I am [ready] to bear "witness to this fact." And these words spread throughout the whole city, and the general went and told the governor Kesanthos, who straightway commanded and they brought the four young men [before him] with their hands tied behind them, and chains round their necks. And as they were bringing them before the governor, a voice came to them, saying, "Fear ye not, for behold "the time of tribulation passeth by, and peace shall come "unto you from God;" and they set them before the governor as condemned criminals. And behold straightway the holy Archangel Michael took the form of a great general of the Greek Emperor, and when Kesanthos saw him, he rose up and stood upon his feet before him;

and when he had come up to him they sat down together. And when the Archangel Michael saw the young men standing there, [p. 79] he said to Kesanthos the governor, "What is the business of these young men?" and the governor told him what had happened. And Michael said to him, "It is not known then, who slew the man?" and the governor said to him, "They have brought these young men in to me, saying that they slew him." And Michael said to him, "It seemeth to me that if the matter be thus, and that a man hath died, we cannot know who hath slain him until we bring the dead man here in our midst, and we ask him, and he tell us and shew us who hath slain him; so then if thou wishest to know the truth let them bring the dead man himself here, and we will question him, and he will speak to us, and shew us who hath slain him." And straightway the governor commanded, and they brought the dead man into the midst [of them]. And the Archangel Michael said unto Daniel, the youngest brother of the pious men, "Go, say to the dead man, In the name of my Lord Jesus Christ, the God of heaven and earth, show us what did happen unto thee;" and the child did so. Then God, Who loveth mankind, and Who wisheth to make His holy name glorious in all places, so that men may believe in Him, made the soul of the man to return to his body, and he came to life for the salvation of the governor and of the whole multitude of the people of that country. And the man cried out, saying, "Woe unto thee, O Kesanthos the governor, for thou hast been bold to sit down with the holy Archangel Michael, [p. 80] the general-in-chief of the powers of heaven; and, moreover, these men, who have been accused are innocent

"of the offence, and are just men, for it is not they who have slain me, but the scorpion which bit me, and caused me to die. And it is by reason of the excellence of these men that hath happened unto thee the great blessing that thou hast been deemed worthy to see the holy Archangel Michael. And behold, the marvellous things of God which thou hast seen set thou in thy heart, and forsake these pleasures, and these dead idols in which there is no profit, that God may forgive you the offences of your previous life. And as for me, a great act of grace hath been shewn unto me, for through these just men I have seen the Archangel Michael." And straightway the Archangel Michael went up into heaven with great glory, and the governor and all the multitude saw him go up into heaven, taking up with him the soul of the dead man; and the governor and all they who were with him were in exceeding great fear.

And after a long time the heart of the governor became quiet after the fearful, and mighty, and marvellous thing which he had seen, and he rose up and kissed John, saying, [p. 81] "Blessed be the hour in which ye came into this city. We beseech you to show us your God in Whom ye believe, and we ourselves will believe in Him for our salvation." And John said to them, "We believe in the Lord Jesus Christ, the Son of the living God;" and the governor and all the multitude cried out, saying, "Verily, Jesus Christ is the living God, and there is no other God besides Him." And John said to the governor, "Arise, and write to Constantine, the Emperor of the Greeks, and tell him of everything [that hath happened]; and entreat him to send to us one of the Bishops of your country that he may instruct

“you in the name of the Father, and of the Son, and of the Holy Ghost.” And Kesanthos the governor wrote to the Emperor Constantine, saying, “Kesanthos, whom men call governor, dareth to write to the mighty Ruler and Emperor, Constantine, the servant of Jesus Christ, sending greeting. A mighty act of grace hath come to us from the good God, Who hath had us in remembrance, and He hath brought us from the service of polluted idols, and hath turned us to Himself by His great and exceeding goodness through the prayers of the holy Archangel Michael, and we have been accounted worthy to see him with our eyes, and he made a dead man to speak with us mouth to mouth, after he was dead, and afterwards he went up to heaven with great glory, and we all saw him. And furthermore, [p. 82] we entreat thy majesty to send unto us one of the Bishops who are with thee, that he may enlighten us in the right faith, and that he may shew us the way wherein we should travel unto God, and that he may give unto us the holy sign of the Cross. And if thou wilt do this for us, thou wilt receive a great crown from Christ by reason of this thing; may the God-loving Emperor be strong through the strength of Christ the King of the Universe.”

And the Emperor Constantine received the letter with great readiness, and he read it and marvelled greatly at what had happened, and he glorified God. And he wrote to Saint John, the Archbishop of Ephesus, with great solicitude, saying, “First of all I kiss thy holy hands which hold the flesh of the Son of God in truth. Great joy hath come unto us from God, and behold, we send unto thee to tell thee also thereof, for we know that

"thou wilt rejoice exceedingly. I desire that thou wilt undertake a small toil—now thou art prompt [to labour] with all thy heart, for thou knowest that thy labour shall not be in vain—and that thou wilt do it for the sake of Christ Who hath suffered for the race of man. Trouble thou thyself and go unto the city of Entias, and heal those who are sick therein in the name of Christ, and lead them away from the service of ministering unto polluted idols, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; and this shall be for thee an acceptable thing with God and His holy angels. [p. 83] May we both be strong through the strength of Christ our God."

And the Emperor Constantine sent this letter to Abba John, Archbishop of Ephesus, together with the letter of Kesanthos the governor; and when the Archbishop had read the letters he rejoiced greatly at the conversion of the whole country. Then he took with him two deacons, and an elder, and a reader, and three singers of Psalms, and twelve workers, and he took with him for the stabilizing of the altar a golden table, and four cups of silver, and three cups of gold, and a cloth made of finest byssus, and a covering made wholly of silk, and the four Gospels, and the Psalter, and the Epistles of Paul, and the Acts, and the Catholic Epistle of St. James, and in short everything necessary for a church; and they prayed, and set out upon the road rejoicing. And when they had drawn nigh unto the city, the men thereof told the governor of the arrival of the Archbishop and of those who were with him; and the governor, and John, and all the people of the city came forth to meet the Archbishop, and when they came up to him the governor

and all the multitude bowed down before him, and were blessed by him. And the governor told the Archbishop everything that had happened, and he showed him John, saying, "Through this man and his brethren hath God "shown mercy unto us;" and thus they went into the city in great peace. [p. 84] And the governor entreated the Archbishop [to come with him,] and brought him into the palace, for as yet there was no church built in the city. And on the morrow the Archbishop said to the governor, "Let us mark out a place for a church," and the governor said to him, "My father, I have here "a new site upon which they were going to build, let us "look at it, and if it be suitable we will make a church "there." And the Archbishop and the governor went there together, and they looked at the place upon which they were going to build; and it pleased the Archbishop. Then the governor made the herald to cry out throughout all the city, saying, "Let every man come, and labour "at the building of the church," and straightway the whole city was gathered together to work at the church, whether it were nobleman, or whether it were poor man, and even the governor himself laboured with his own hands, and everyone believed that he would receive a blessing from Christ. And by the will of God they finished the building in sixteen days, and the Archbishop consecrated the church to the name of the Holy Virgin, the God-bearer Mary.

And when the Archbishop saw the great multitude who wished to be baptized, he said to the governor, "Where shall we baptize this multitude?" Now a church with a place for water for baptism therein had not yet been built. And the wise John answered and said to the governor and the Archbishop, "The pool of water

“which lieth to the east of the city is, I say, suitable for “this great honour.” [p. 85] And straightway a voice came from heaven, and everyone heard it, saying, “This is the “place, which hath been set apart by God, O John, son “of the apostle;” and the Archbishop, and the governor, and all the multitude who heard this marvelled. And the Archbishop and the governor commanded, and all the multitude were gathered together to the place of the pool of water, and the Archbishop prayed over the water on every side of the pool. Now at that time a great and wonderful thing happened, for when the Archbishop came to the consecration the whole multitude heard voices in the water which repeated the consecration with the Archbishop. And when the Archbishop had finished the prayers, he commanded that all the multitude should go into the water, and they all leaped into the water, and cried out, saying, “We receive baptism in the name “of the Father, and of the Son, and of the Holy Ghost.” And when the governor and all the multitude had been baptized, the Archbishop took them to the church, and ordained John to be [their] bishop, and one of his three brethren he ordained elder, and the other two he made deacons. And a son of the governor called Echillas he made deacon, and all the multitude rejoiced in God.

Then the Archbishop was careful concerning the Offering, and he laid it up upon the altar, [p. 86] and made the Offering. And the governor and all the multitude marvelled at what they saw and at what they heard, for they had never before heard such things, and they had never before seen the like, for this was the first time that the Offering had been offered up in that country; and when they had all partaken of the Holy Mysteries,

the Archbishop pronounced over them the benediction of peace, and each one went to his own house. And the Archbishop tarried with them a month of days, and he instructed them, and taught them the ordinances of the Church; and afterwards he went to his city with great joy.

And Kesanthos the governor, and all the multitude of the city glorified God, and they paid honour unto Saint John the Bishop, and unto his brethren, for they grew in the doctrine of God. And after a few days the holy Bishop said to the governor, "Let us build a church "in the name of the holy Archangel Michael," and the governor said to him, "Do whatsoever thy soul desireth, "O our father, for we are ready to listen unto thee." Then the holy Bishop John laid the foundation of the church, and the whole city helped him, and he finished it with great zeal, and he put on its coping-stone in eight months; [p. 87] and the holy Bishop John consecrated the shrine on the twelfth day of the month Athôr, in the name of the Archangel Michael. Now this festival of the Archangel Michael was a double one; for it was the festival of the Archangel Michael, and also the festival of the consecration of the church.

And it came to pass after the Communion that the Bishop, and the governor, and all the multitude went together into the city to the temple of Zeus, and they burnt it with fire; and the dumb fiend which was in the statue cried out, saying, "Thou inflictest great pain upon "me, O John, for thou hast cast me out of my dwelling-"place." And the governor caused a large church to be built on the spot where the temple had stood, and he dedicated it to the name of the Apostles; and Saint John confirmed everyone in the faith, and everyone praised him.

When the Emperor Constantine heard concerning the good deeds which John was doing, he glorified God, and he wrote to John a letter in which he besought him to bless him and his empire, and called him a new Daniel, the destroyer of idols; and the whole country of Entias grew daily in doctrine all the days of Saint John, through the multitude of the miracles which God wrought by his hand.

Ye see, then, O my beloved, the power of God and the loving-kindness of the holy Archangel Michael. [p. 88] In the growth of all the seeds of the field we find the entreaty of Michael, and through the prayers of Michael the trees bear fruit. In the ships, whether they be sailing on the sea, or anchored in port we find the entreaty of Michael. In the ascetics who live in the mountains we find the entreaty of Michael, and he giveth them strength to live their ascetic life. In the assembly of the monks we find the entreaty of Michael, who is a peacemaker in their midst. In the prayers of the Bishops, and elders, and deacons at the altar we find the entreaty of Michael. With the sick we find the entreaty of Michael, who giveth them strength, and healeth them. We find the entreaty of Michael with those who are afflicted at the tribunal, and he becometh their helper. We find the entreaty of Michael the Archangel with those who are suffering punishment, and he becometh their helper. In short, to those who live he giveth strength in their time of need, and for those who are dead, he prayeth God to shew mercy unto them. Who is there among all the righteous unto whom the Archangel Michael did not go, and to whom he did not give strength in all his times of need? Among the martyrs who is there unto whom

the Archangel Michael did not go and deliver out of all his affliction and torture, and give strength?

And behold, O my beloved, we know the love of God towards man, and we know the prayers of the Archangel Michael, who hath become an ambassador for all mankind, [p. 89] for whom he prayeth to God the Father that He may shew mercy unto them all, and make their paths straight, and let us give unto him the things which he desireth, that he may bestir himself for us on account of them, and that he may love us exceedingly, and may pray to God for us. Let us love each other in the love of God, and let us live in the unity of brotherly love, and let no slander be upon our lips, for slander is a poisoned dart. Fornication is a stinking sin, and one which is greatly hated by God and His angels, and it is the poverty and death of the soul and of the body. Fornication is the friend of the Devil, it is the enemy of God and His angels, it is hated of Christians, and it is the friend of vain-glory.

And now, my children, let us put away from us all impure ways, and let us walk in the straight paths of virtue; let us walk in sinlessness and in unspottedness, for a pure marriage never polluteth a man. Consider Moses, who spake with God five hundred and seventy times, for he had a wife and children, and these prevented him not from ministering in the Holy of Holies. But let us not multiply our words overmuch concerning these things, for the testimony of the things which are old and of those which are new sufficeth us; and finally let us end our discourse and come to him whose festival we celebrate this day, the holy Archangel Michael. This festival to-day hath not need of the money of him that eateth,

and drinketh, and rejoiceth, and is glad by himself, [p. 90] while he leaveth the poor, and the orphan, and the widow hungry and thirsty. This festival hath no need of [thy] money, O thou who deckest thyself in an abundance of rich apparel, while the poor man naked perisheth with cold at [thy] gate. This festival hath no need of the money of those men who live at ease in their decorated houses, while the poor man perisheth with cold in the open spaces of the village. This festival hath no need of [the money of] anyone who eateth and maketh merry, while the poor man lieth in affliction in prison. This festival hath no need of the man who maketh himself glad while the poor man lieth sick and unvisited. The commandments are not of man, but of God, and God gave to the race of man the commandments which are written in the Gospels.

And finally, my brethren, with an upright heart let us beseech the Archangel Michael to obtain pardon for us from God, and I say unto you that the whole world standeth through the prayers of Michael, and through the prayers of the Holy Virgin, the God-bearer Mary; therefore let us ascribe unto them the glory which is their due on this festival, for the time hath come when we must go to celebrate the Holy Mysteries. And let us ascribe glory unto Him, to Whom all glory is due, our Lord, and God, and Saviour, Jesus Christ, [p. 91] through Whom and with Whom all glory, and honour, and adoration are due to the Father, and to the life-giving and consubstantial Holy Spirit with Him, now and always, and for ever and ever. Amen.

[P. 93] The Encomium which was composed by Apa Eustathius, Bishop of Trakê, the Island to which the Empress banished Saint John Chrysostom, and where he finished his course. It was composed for the festival of the holy Archangel Michael, which took place on the twelfth day of the month Paôni, and was recited by the blessed man before he laid down his body. And he spake, moreover, in this Encomium concerning the righteous man whose name was Aristarchus, and concerning his God-loving wife, the honourable lady Euphemia, and he likewise spake, at the end of this Encomium, a few things of Saint John Chrysostom which glorify the holy Trinity. In the peace of God. Amen.

“I will open my mouth in parables, and with my “tongue will I declare hidden things,”¹ according to the words of the sacred Psalmist David, the father of Christ, according to the flesh, [p. 94] and I will cry out louder than any sounding reed, or instrument of music, or cymbal, or harp, and I myself will proclaim with the righteous man, saying, “The angel of God encampeth round about “those that fear Him, and delivereth them;”² and let us also add the words of the prophet, and say, “This is

¹ Psalm lxxviii. 2.

² Psalm xxxiv. 7.

"the day which He hath made, let us gather together, and "rejoice, and be glad in it,"¹ not with noise only, but with the joy of gladness which exceedeth all other joy, for we shall see the Creator of all things assembled with us this day at the feast of His mighty and holy Archangel Michael, the general of the hosts of the heavens. Who is there among us that will not celebrate this festival when he seeth that the King of Kings, and the God of all flesh hath come into this house to-day to do honour unto Michael, His mighty and glorious General, the ruler of light? And who is there among us that will not put on glorious apparel to come into this holy house to-day, to eat of the good things which the King and the King's son have prepared for us at the feast, the feast of the holy Archangel Michael? The things which are set before us to eat this day are not after the flesh, the pleasure of which ye will forget after ye have eaten of them, but that which is made ready for us this day is the Body of God, which He took upon Himself in the womb of the holy Virgin Mary, [p. 95] the spotless Lamb, Who gave Himself for us to deliver us from the Adversary. The wine which is set before us this day is not material wine, of which, when we have taken, we become drunken, and things which are unseemly happen in us, but it is the Blood from the side of God the Word on the Cross, which the soldier pierced, and He poured it out for us to cleanse us from our sins; and it is not pieces of meat which, if left for a day or two, perish and putrefy, that are set before us this day, but the thoughts of the Holy Scriptures, which shed abroad glory though they last for

¹ Psalm cxviii. 24.

ever. O who can [not] understand with his mind a celestial being this day, when he seeth the mighty joy which is spread abroad in heaven and upon earth by reason of the commemoration of the holy Archangel Michael? Let us turn, now, to the mighty deeds and miracles which have come to pass through the Archangel Michael, in whose shrine—the shrine which we have built to his holy name—we are to-day gathered together to celebrate his noble commemoration.

Do ye not call to mind the honourable lady Euphemia, the wife of Aristarchus, the governor whom the pious Emperor Honorius appointed over the Island of Trakê? Now, ye all know, O Christ-loving people, that this general was an exceedingly pious man, unto which fact was borne witness by everyone, [p. 96] and his prayers and his alms came before God like those of Cornelius¹ of old. And this noble man, Aristarchus the governor, from the time when he received holy baptism at the hands of our glorious father and teacher, John the Great, did not cease to make gifts and offerings on the twelfth day of every month in the name of the holy Archangel Michael, and on the twenty-first day of every month in the name of the holy Virgin Mary, and on the twenty-ninth day of every month (which is the day of the birth of our God Jesus Christ, when men make innumerable offerings and give alms in commemoration of God the Word), and thus this righteous man continued to do for a long time. And it came to pass after these things, when his course was ended, and he was about to depart, after the manner of all men, unto Christ, that he called his wife, the honourable lady Euphemia, unto him, and said to her, "Behold,

¹ Acts x. 31.

“my sister, thou seest that my course is run, and that I
“must depart unto God after the manner of all my fathers.
“Thou thyself hast heard the doctrines of life with which
“we have been charged by the thrice-blessed John, through
“whom this whole island hath become enlightened and
“hath learned to know God, and thou hast with thine
“own ears heard him say in thine own house, ‘There is
“nothing so great as charity’, [p. 97] and, ‘Mercy shall
“‘make a man glorious at the judgment’, and, in short,
“all the other words of consolation which that mighty
“man John spake unto us for the salvation of our souls.
“And moreover, behold, I charge thee this day, and I
“set God between thee and me, before I go forth from
“this world, that thou cease not to do the things which
“we now do on the twelfth day of each month (which
“is the day of the holy Archangel Michael), and on the
“twenty-first day (which is the day of the Queen, the
“Mother of the King of Kings), and on the twenty-ninth
“day also (which is the day of the birth of God the
“Word). Take heed, then, that thou despisest not the
“offering of the holy Archangel Michael (for it is he who
“prayeth for all men), that he may pray for us before
“God, that God may shew loving mercy unto us, and
“may receive unto Himself my miserable soul.”

And that prudent woman said unto her husband, “O
“my master and brother, as God in Whom we have be-
“lieved liveth, I will not neglect to do the things which
“thou hast commanded me to do, nay, I will add greatly
“unto them; but there is a matter on my mind, which I
“wish thee to fulfil for me, and to complete before thou
“layest down the body;” and Aristarchus said to her,
“Whatsoever thou wishest, tell me, and by the will of

"God I will perform it for thee." [p. 98] Euphemia saith to him, "I wish that thou wouldst command a painter to "paint for me the picture of the holy Archangel Michael "upon a wooden tablet, and that thou wouldst give it to "me that I may place it in my bed-chamber where I sleep. "And I wish thee to commit me into his hands as an "object of trust, so that when thou shalt have departed "from the body he may become my guardian, and deliver "me from every evil thought of Satan; for when thou "shalt have gone forth from the body I shall eat my "bread in tears and with a sorrowful heart, because from "the very moment that a woman's husband departeth "from her, she hath no longer any hope in life, and she "is like unto a body without a head, and the body without a head is without a soul, and it perisheth of its own "accord. And moreover, the wise man Paul hath said, "'The head of a woman is her husband';¹ and a woman "without a husband is like unto a ship without a rudder, "which is ready to sink, together with the merchandise "with which it is laden. And now, O my master and "brother, just as in times past thou hast never caused "me sorrow [by refusing] anything which I have asked "from thee, cause me not now sorrow [by refusing] this "thing also, and peradventure the holy Archangel Michael "will protect me, for I have no [other] hope here, but I look "for the mercy of God and of his holy Archangel Michael."

[p. 99] And when the general heard these things he made haste to perform that which she had asked from him, and he straightway commanded them to bring a cunning painter, and he commanded him to paint the

¹ Ephesians v. 23.

picture of the holy Archangel Michael upon a wooden tablet, and to lay upon it a plate of fine gold inlaid with precious stones; and when the painter had finished it Aristarchus gave it to Euphemia, and she rejoiced over it like him that found much treasure, even as it is written,¹ and she said unto him, "O my master and brother, let thy mercy be with me, and do thou gratify my wish in this thing also, so that when my courage faileth, and I become weak and helpless, no treacherous plots may rise up against me when thou hast laid down the body." And Aristarchus said to her, "Whatsoever thou askest I am ready to perform for thee, for thou knowest that I never grieved thee at any time about anything." Euphemia saith to him, "I wish thee to commit me into the hands of the holy Archangel Michael whom thou hast had painted upon this wooden tablet, and also to entreat him on my behalf that he may become my guardian until the day of my death; for when thou shalt have gone forth from the body I shall have no hope in life except in God and His Archangel Michael, for thou knowest that a widow eateth her bread with sighs and tears."

[p. 100] Now when the general had heard these things he became sad at heart by reason of the melancholy words which she spake to him, but he marvelled at her great faith in the holy Archangel Michael. And at length he took her hand and laid it upon the figure of the holy Archangel Michael which had been painted upon the wooden tablet, and he cried out, saying, "O thou holy Archangel Michael, who didst slay the serpent of old, who didst cast out the haughty rebel against his God,

¹ St. Matthew xiii. 44.

“and didst hurl him chained into the fiery pool filled with
“fire and sulphur, who dost at all times bow thyself down
“in supplication before the Good Father for the sake of
“the race of men, thou likeness and similitude of God
“Almighty, behold I place in thy hands this day my wife
“Euphemia as a deposit, that peradventure thou mayest
“watch over her, and deliver her from all the plots and
“wiles of the Devil who will rise up against her; and
“when she prayeth unto thee for help, do thou hearken
“unto her, and deliver her, for we have no hope save in
“God and in thee.” And when Euphemia heard these
things she rejoiced greatly, and she believed confidently
with great faith that no wile of the Adversary would
prevail over her from this hour, because the Archangel
Michael would watch over her.

And it came to pass after these things that she took
the figure of the image of the Archangel which had been
painted for her, [p. 101] and she placed it in the bed-
chamber in which she slept, and she used to offer up to
the figure precious incense, and a lamp was burning be-
fore it by day and by night continually, and she used to
pray unto it three times a day and ask it to help her;
and after these things God visited the pious general
Aristarchus, whose name we have mentioned a little way
back, and he departed the way of all men. Now the
wise and honourable lady Euphemia, the wife of Aris-
tarchus the general, ceased not to give the alms which
she was wont to give, nor to make the offerings which
the general used to make in his lifetime before he died
in the name of the holy Archangel Michael, and she
hastened to increase those which were made in former
times while her husband was alive.

And the Devil, who hath hated every good thing in our race from the beginning, could not bear to see the noble deeds which this woman wrought in the name of the holy Archangel Michael, and he was envious of her, and wished to destroy the reward which she hoped to receive thereby from God. And it came to pass one day that he took the form of a nun, [p. 102] and having put on golden¹ apparel—now devils went with him in the form of virgins—he came and stood at the door of Euphemia's house, and he sent in her servant to her, saying, "Go and tell the honourable lady Euphemia, the wife of Aristarchus the general, behold a virgin nun standeth at the door wishing to make obeisance unto thee, and her daughters also are with her." And when the prudent woman heard these words she came out to the fourth door of her house, and she commanded them to bring her in to her, thinking that she was in truth a nun; and when the servants came out and saw the Devil standing there wearing a false garb, they made obeisance unto him, and commanded him and those who were with him to come in, and the Devil came in, and his face was bent towards the ground like a true nun, and those who were with him did likewise. Now when the honourable lady saw her in such a garb, she marvelled greatly at her exceedingly great humility and she rose up, and quickly taking him [by the hand]—now he was wearing the dress of a woman—she brought him unto her house, and when he and those who were with him came to the bed-chamber where the image of the Archangel Michael was, he was afraid to enter therein. And the prudent woman Eu-

¹ Read HOYX "false".

phemia did honour unto her, saying, [p. 103] "Prithee, "dear sister, come into this bed-chamber wherein holy "prayers are made, for I bear witness, before God and "before His holy Archangel Michael, that from the day "on which my blessed husband Aristarchus died until now, "no man hath passed through the door of this bed-chamber, but only the women servants who minister unto the "wants of my body, and the noble and honourable ladies "who have come to visit me according to the love of "God."

And the Devil, who was in the form of a nun, answered and said, "Why hath no man passed through the "door of thy bed-chamber? for, certainly, where there is "no man there is no help of God therein. And all the "women who have ever lived upon the earth have dwelt "with their husbands, one alone, Mary the Mother of Christ, "excepted; and moreover, if thou wishest to please God "with all thy heart, I will give thee counsel concerning "a matter which is acceptable before God." Euphemia saith, "What is it?" And the Devil said, "Knowest thou "my lord Hilarichus, the chief prefect, who standeth high "in the affection of the Emperor Honorius? He is my "kinsman, and he is also of near kin unto the Emperor. "And his wife died in these last days, and when he heard "that thy glorious husband Aristarchus was dead, [p. 104] "he said, Is it not meet that I should take to wife a "woman who is my equal in rank? I will arise and take "to wife the honourable lady Euphemia—that is to say "thyself—and I will give her more of the purple than she "had in former times. And behold Hilarichus hath given "me these splendid gifts, and grant thou that I may persuade thee to marry him, for he is powerful in the

"palace and the Emperor loveth him;" and straightway he shewed her many ornaments of gold and much gold and silver to seduce her to his evil design. And Euphemia restrained herself greatly, and answered very quietly, "How can I do such a thing as this of my own will? But first of all let me go and take counsel with my guardian, to whose care my blessed husband committed me before he went forth from the body, and if he commandeth me to live with a husband, then I will do so without hesitation, but if he doth not command me to do so I will never do so of my own free will."

And the Devil answered, "Who is this guardian?" and Euphemia said, "Behold, he hath been with me in my bed-chamber day and night from the time when my blessed husband committed me to his care, until now, watching over me." And the Devil answered, and said unto her, "Dost thou not know that if thou failest to keep [one of] the commandments of God in thy heart, thou wilt become guilty of offending in all? [p. 105] And moreover, God hath said, 'Whosoever shall offend in one commandment shall be guilty of them all,'¹ and thou knowest that God hateth falsehood exceedingly. And again David saith in the fifth Psalm, 'God shall destroy everyone that speaketh falsehood',² and if thou speakest falsehood God will destroy thee speedily. Didst thou not say unto me a short time since, 'From the day on which my husband went forth from the body until now, no man hath passed through the door of my bed-chamber, not even my servants'?" And Euphemia answered, "What I say is true, and there is no falsehood in my

¹ St. James ii. 10.

² Psalm v. 6.

“words, O my noble sister. I swear to thee by God
“Almighty and by His holy and mighty Archangel Mi-
“chael, who slew the dragon of old, that from the day
“wherein my husband went forth from the body until this
“day no man hath passed through the door of my bed-
“chamber, neither have I permitted any man to approach
“me, nor even to look upon my face.”

And the Devil, who was in the form of a nun, said
to the honourable lady Euphemia, “First of all thou didst
“say, ‘No man hath come nigh me since my husband died,’
“and behold, [p. 106] now thou dost commit sin and ful-
“fillest iniquity, for behold, thou hast sworn a false oath.
“Didst thou not but a little time back say, ‘First I will
“‘go into my bed-chamber, and take counsel with the
“‘guardian into whose hands my husband committed me,
“‘before he went out of the body?’ Is not a guardian a
“man? Have not men ever been made the guardians of
“women? Is there not then a man in thy bed-chamber?
“And now, inasmuch as I find this man, concerning whom
“thou hast spoken falsehood, and hast sworn a lying oath,
“in thy bed-chamber, I would never acknowledge thee
“to be my kinswoman even if thou wert to give me all
“thy wealth.” And the mouth of the prudent woman
Euphemia smiled a spiritual smile, and she said to the
Devil who was in the form of a nun, “O my sister, this
“thing—to dwell with a man—is impossible for me to do,
“and I tell thee that neither for the wealth and the orna-
“ments which thou hast brought unto me [to cause me to
“do] this thing, nor, in truth, if they were to give me all
“the riches which are in the palace of the pious Emperor
“Honorius, and all the ornaments which he hath, and the
“wealth of the whole world, could I break the compact

"which I made with my blessed husband Aristarchus, the
"glorious general, [p. 107] and live together with a strange
"man until I depart unto him. And I am pure from all
"uncleanness. I did say that my guardian was in my bed-
"chamber, and in saying this I did not lie. The guardian,
"into whose hands my master and husband committed me,
"is mightier than any other guardian and than all the kings
"of the world. He hath no need of any one to inform
"him concerning sin, or what is good, or that which we
"decide concerning him, but that which we think upon,
"and that upon which we meditate in our hearts and minds,
"he knoweth straightway. If it be a little thought of the
"Devil which entereth into the heart of anyone, from the
"moment when he prayeth in the mere name of that
"guardian his heart gaineth confidence, and if a legion of
"the Devil's army besiegeth him, or appeareth to encamp
"round about him, if that guardian cometh he maketh it
"to disappear like smoke. If thou wishest, O my sister,
"I will commit thee into the hands of that guardian that
"he may be thy helper until the day wherein thou must
"depart from the body, and at thy death he will give
"thee over into the hands of the Good God as a precious
"gift, and thou shalt inherit everlasting life."

And the Devil, who was in the form of a nun, answered and said unto her, "Shew me this man, then, for
"according to what thou sayest he must be very rich."
Euphemia answered and said to him, [p. 108] "First of all
"rise up, and let us turn our faces to the east, and let
"us pray and offer up supplication before God. And do
"thou make confession concerning that which thou didst
"think in thy heart about that guardian, and say these
"words: 'O God, forgive me for what I have imagined

“concerning that guardian and this woman whose husband committed her into his hands, and I will never again turn to such a thought or allow it to come into my heart concerning the holy one of God.’ If thou wilt make this confession I will shew thee my guardian, face to face, and afterwards thou shalt ask him to help and protect thee.” The Devil saith unto her, “A commandment was given unto me before I assumed this holy dress never to spread out my hands in prayer until I returned to my cell, and never to eat with any person who liveth in the world unless he weareth our garb.” And Euphemia answered and said to the Devil, “Thou didst say unto me, ‘He that keepeth all the law and offendeth in one particular is guilty of the whole of it’, and now, out of thine own mouth, I can shew that thou hast transgressed the commandments of God, that is to say, those which He gave to His Apostles from olden time.” And the Devil said to her, [p. 109] “What commandments have I transgressed? Shew me. If thou dost not shew me at once I will raise up against thee a mighty war unto death.” And the honourable lady Euphemia answered and said unto the Devil, “In olden time our Good Saviour commanded His disciples and sent them forth to preach the Gospel, saying, ‘Whatsoever house ye enter into, salute it and say, Peace be upon this house, and your peace shall be in it; and if not, let it return unto you.’” “And did He not command them to pray in whatsoever place they entered into, (and also to eat with everyone except those who deny that Christ hath come in the flesh), saying, ‘Whatsoever they set before you that eat

¹ St. Matthew x. 13.

“without enquiry, and eat with thanksgiving.”¹ And again “the Apostle hath commanded us in his Epistle, saying, “Pray without ceasing, and in everything give thanks,”² “and no man of God ceaseth from praying by day and “by night. If then, thou art a woman and there is no “root of craftiness hidden in thy heart, arise, and let us “pray together, and after the prayer I will bring that “Guardian, and thou shalt see him, and shalt salute him “mouth to mouth, if by any means thou art worthy to “look upon his face.”

[P. 110] Now when the Devil knew that the honourable lady Euphemia had vanquished him on every side, he sought to take flight, and he began to change his appearance, and he took upon himself exceedingly varied forms. And when the honourable and noble lady Euphemia saw that he changed his appearance, she feared greatly, and cried out, saying, “O Michael, the Archangel, who “didst destroy all the might of the Adversary, help me “in this hour of necessity, for thou knowest, O my master, “that thou art he, into whose hands my blessed husband “committed me before he went forth from the body, that “thou mightest watch over me, and be a strong tower “for me against the devices of the Enemy;” and when she had said these words she made the sign of the Cross over herself in the name of the Father, and the Son, and the Holy Spirit, and straightway the Devil and all his works disappeared from before her like a spider’s web.

And it came to pass some time after these things that the Devil appeared unto her in the form of an Ethiopian

¹ St. Luke x. 8; 1 Corinthians x. 27. ² 1 Thess. v. 17, 18.

of huge stature, and he was like a he-goat, and his eyes were very full of blood, and the hair of his head stood up straight like the bristles of a mountain boar, and he had a bright two-edged sword drawn in his hands, and as he stood before her a strong foetid smell came to her from him. [p. **III**] And when the honourable lady Euphemia saw that he had changed his appearance, straightway she went into her bed-chamber, and took the tablet upon which the picture of the holy Archangel Michael was painted, and she embraced it, and cried out, saying, "O "holy Archangel Michael, help me, and deliver me out "of the hand of the crafty one." Now the Devil was standing outside the door of the bed-chamber, for he was not able to enter therein by reason of the glory of the holy Archangel Michael which filled the chamber, and he laid his finger upon his nose, and he drew harsh noises from his throat, and cried out, saying, "By Hercules, what "would I do unto thee, O Euphemia, if I could come to "thee! I wished to seduce thee, and to drag thee down "to perdition with me, but I find that thou hast conquered "me through this wooden tablet to which thou clingest. "In days of old I stirred up the Jewish nation against the "Messiah, Whom they call Christ, for I thought that I "should destroy His power, but He hath humbled me and "my power by the wood of the Cross. It was I who in "the beginning seduced Adam and Eve, and made them "transgress the commandment of God, and I made them "aliens unto Paradise and the habitation of light. And "again, it was I who led astray the angels until they "were cast out from their glory, and it was I who made "the giants to sin until God destroyed them by the "waters of the Deluge. [p. **II2**] It was I who shewed the

“inhabitants of Sodoma, and Gomorrah, and Thedôim,¹ and
 “Zôboim, how to commit wickedness so great that at length
 “God rained upon them fire and sulphur, and destroyed
 “them. It was I who shewed Jezebel how to sin, and I
 “slew Ahab also with her in her sin. It was I who stirred
 “up the children of Israel against Aaron, and they wearied
 “him until he made a calf for them to worship, and God
 “was angry with them, and destroyed them, and, in short,
 “it is I who have made all sin to come into being. Was
 “it not thou, O Michael, who didst cast me and my angels
 “forth from heaven down into a pit filled with fire? And
 “behold, O Michael, I have left thee heaven and earth,
 “and we fly by ourselves in the air, hither and thither,
 “and we overcome those whom we are able to destroy,
 “one by fornication, another by adultery, another by swear-
 “ing falsely, another by backbiting, another by craftiness,
 “another by fraud, another by envy, another by scorn,
 “and another by theft; and if we know that we are not
 “able to overcome a man by such wiles, we bring upon
 “him a sleep so deep that he is unable to watch and to
 “make an opportunity wherein he may pray for his sins.
 “Behold, moreover, we have left thee heaven and earth
 “so that we might not see thy face, for thy form terrifieth
 “us greatly, [p. 113] and thy apparel in the painting which
 “is painted upon this wooden tablet in divers colours by
 “sorcery overcometh my mighty power this day. It was
 “wood, which they made into a Cross, that tore me up

¹ ΘΕΔΩΙΜ is clearly a mistake for ΛΔΑΜΑ; compare Ε CO-
 ΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ΛΔΑΜΑ ΝΕΜ ΣΕΒΩΙΜ. Genesis x. 19
 (Lagarde, *Der Pentateuch Koptisch*, p. 21). The Arabic trans-
 lator, following the Coptic orthography writes مردود.

“by the roots in days of old, and now, again, it is wood,
“upon which thy effigy is painted, which hindereth me,
“and overcometh me and all my host this day, and which
“doth not allow me to work my will upon the honourable
“lady Euphemia this day. By Hercules, this day doth
“Michael afflict me on all sides, and I am in sore straits!
“What shall I do unto thee, O thou honourable lady Eu-
“phemia? Thou art saying at this moment that I shall
“not overcome thee so long as thou trustest in this little
“wooden tablet which is in thy hands, and if it be so,
“know that I will come to thee another time on a day
“which thou shalt not know, that is to say, on the twelfth
“day of the month Paôni,¹ for on that day Michael will
“be in conclave with the angels, and will be bowing down
“and praying with all the angel host outside the veil of
“the Father for the waters of the River (*i. e.*, the Nile)
“of Egypt, and for dew, and for rain. And I know that
“it will happen that he will continue in prayer ceaselessly
“for three days and three nights, and in prostrations and
“bowings down, without standing up, until God shall hear
“him and grant him his requests. And moreover, I will
“come on that day, yea, I will come to thee prepared
“with my mighty power, and I will lay hold of this tablet
“of wood which is in thy hands, and I will smash it in
“pieces upon thy head, [p. 114] and we shall see if thou
“canst bring the Archangel Michael here to help thee on
“that day.” And when the prudent woman heard these
things she took the picture of the Archangel Michael and
ran out of her bed-chamber after the Devil, and straight-
way he disappeared from before her.

¹ *I. e.*, The 6th of June.

And it came to pass that the noble and honourable lady Euphemia continued to make much prayer and supplication day and night, from the day upon which the Devil departed from her until the day concerning which he said, "I will come, and I will contend with thee," that is to say, until the twelfth day of Paôni; and she besought God and the holy Archangel Michael to be unto her a helper and defender. Now on the twelfth day of Paôni—the day of the Archangel Michael—Euphemia made ready the things which were necessary for the festival of Michael, both the offerings and the first-fruits for the people in the shrine [of the Archangel], and the preparations for the brethren in her house after the Blessing, and briefly, she made it her care to provide abundantly for the feast, according to her wont, for she was very rich.

Now the Devil, who at all times hateth that which is good, could not bear to see the good works which this woman was doing, and the things which she was making ready to give away on the festival of the holy Archangel Michael. And when the light had gone forth on the morning of the twelfth day of Paôni, whilst Euphemia was still standing in prayer at the first hour, [p. 115] and was asking God in the name of the Archangel Michael to stand by her until she had fulfilled the ministration which she had undertaken, and to deliver her from all the wiles of the Devil, behold the Devil came and stood before her in the form of an archangel; and he had mighty wings, and he was girded round the loins with a girdle of gold inlaid with precious stones, and he had upon his head a crown set with pearls of great price, and in his right hand was a golden sceptre, but the figure of the Holy Cross was not upon it. And he came and

stood before her in this great glory and magnificence, and when Euphemia saw him she feared greatly, and fell upon the ground. And he took her by the hand, and lifted her up, and said unto her, "Fear not, O noble woman, before God and His holy angel. Hail, thou woman, whose blessed husband hath found favour before God, and whose own blessing hath become like a light-giving lamp before God! Hail, thou woman, whose sacrifices and oblations have become as it were a bul-work of adamant for the whole world; the accursed Devil shall never lead thee astray. Put thy trust in me, O blessed woman, for I have come from God Almighty, and I have seen that the prayers which thou hast made this day have come up before God, [p. 116] and they are a thousand times brighter than the sun, and they send forth light which terrifieth all the angel hosts. God hath sent me unto thee, and He hath told me the things which I shall tell thee; hearken, then, unto the things which shall come forth from my mouth that thou mayest find great honour before God. Thou knowest that God hath said, 'To hearken is better than to make sacrifice,'¹ and if thou hearkenest not unto the things which I am about to tell thee, it is not unto me that thou wilt be disobedient, but unto God, and it is written, 'Whosoever hearkeneth not shall be destroyed.'² And the prudent woman Euphemia answered and said, "Shew me what are the things which God hath commanded thee to say unto me, and I will do and keep them." And the Devil answered saying, "God hath commanded me to come from Him unto thee and to say unto thee, 'Thou art wasting

¹ 1 Samuel xv. 22.² Acts iii. 23.

“thy husband’s possessions. Thou sayest, ‘I will give alms
“‘for the salvation of his soul’, but behold, he hath already
“‘inherited the good things of the kingdom of heaven.
“‘It is not for thee to increase the offerings and all the
“‘oblations which thou makest, and the many prayers which
“‘thou offerest up. Give a little, and keep a little in thy
“‘house lest, after a time, thou come to the end of thy
“‘wealth; and besides this, if the Devil seeth thee making
“‘alms in this wise he will become envious of thee, [p. 117]
“‘and he will scatter thy possessions as he scattered those
“‘of Job; for he did thus to the poor, and therefore the
“‘Devil destroyed everything which he had, and he even
“‘put loathsome worms in his body, and sorrow for his
“‘sons and his daughters, for he made the house in which
“‘they were to fall upon them, and they died together.
“‘And the Devil also was envious of the holy man Tobit
“‘because of the deeds of mercy which he was wont to
“‘do, for he used to bury the bodies of the dead’ which
“‘he found unburied, and the Devil envied him and brought
“‘him to poverty—now he was very rich—and at length
“‘he made birds to void dung in his eyes and they
“‘became blind; now it was not mere birds that did this,
“‘but it was the Devil himself and his demons who took
“‘upon themselves the forms of birds, and made him blind
“‘because they were envious of him. And, moreover, my
“‘daughter, if thou wilt hearken unto me according to the
“‘commands of God, cease from such works as those
“‘which thou doest. And, moreover, God hath told me
“‘to say unto thee, ‘Behold, thou hast no son by thy
“‘blessed husband Aristarchus the general, arise now, and

¹ Tobit xii. 12.

“take a noble husband, and bear him a son, so that when
 “thou shalt have gone forth from the body he may inherit
 “the possessions which thou hast, and may perform thy
 “commemoration when thou hast gone forth from the
 “body; for what wilt thou do? [p. 118] if thou remainest
 “childless there is no hope for thee for ever.’ And,
 “moreover, God hath commanded me to say unto thee,
 “If thou wilt hearken unto Me, and wilt take a husband,
 “marry Hilarichus who is about to go to war with the
 “Emperor Honorius, for behold he wisheth to make ready
 “his army, and to snatch his empire out of his hands,
 “and to make himself master of all the wealth of the
 “Greeks’.”

Then the prudent woman Euphemia perceived the wiles of the Devil, and she knew that it was he who was speaking with her, by reason of words which were full of passion, and she said to him, “Shew me where it is written in the Scriptures, Make neither charities nor offerings, or, Thou shalt not pray, or, Thou shalt marry a second husband. On the other hand we find that God commandeth in several places, saying, ‘Charity shall cover the multitude of sins’;¹ and again, ‘Mercy maketh a man to be praised in the judgment’; and again, we hear the prophet crying out, saying, ‘Bring your sacrifices, and go into His courts’;² and again, in another place, ‘Sacrifice and words of blessing glorify Me’;³ and again, ‘The sacrifice of God is a holy heart’;⁴ and again, we hear Paul the teacher preaching unto us with his sweet words, saying, ‘Pray without ceasing, and in everything give

¹ 1 St. Peter iv. 8. ² Psalm xcvi. 8. ³ Psalm l. 14, 15, 23

⁴ Psalm li. 17.

“‘thanks.’” And besides, thou sayest unto me, [p. 119]
“‘Marry a second husband’, but the man, whose name
“‘thou hast first mentioned to me, and with whom I am
“‘to dwell, is a heretic and an atheist, whom God shall
“‘destroy without delay, and He will put a bridle in his
“‘mouth, and bind him in the depths of the sea, and He
“‘will humble him and all his hosts before the pious Ho-
“‘norius.”

“And again as concerning marriage with a second
“husband, Solomon hath informed us in *Physiologus* that
“when the first mate of the turtle-dove dieth, it doth not
“dwell with a second mate, but it departeth into the
“wilderness, where it hideth itself until the day of its
“death. And he also sheweth us that the raven family
“doth not dwell with any mate save one, and that as we
“rend our garments for our brother when he dieth, even
“so likewise when a raven dieth his mate draweth out
“her own tongue, and splitteth it with her claws, so that
“when she uttereth her cry every one may know that
“her mate is not there, and if another raven desireth to
“take her by violence she crieth out straightway, and
“when all the other ravens hear her cry they know by
“her cleft tongue that some other raven wisheth to take
“her by violence, and they gather together to help her,
“and to rebuke the raven that wisheth to take her by
“violence. Now therefore when children see ravens ga-
“thered together in this manner, [p. 120] and uttering cries
“wishing to rebuke the raven that desireth to take her
“by violence, and that desireth to go astray from that
“which God hath commanded them, those ignorant chil-

¹¹ 1 Thess. v. 17, 18.

"dren are wont to say, 'The ravens are celebrating a
"marriage to-day', and they know not that the ravens
"wish to rebuke the raven that desireth to make to sin
"the raven whose mate is dead. And moreover, far be
"it from me ever to bring anyone else into my marriage
"with my master and husband Aristarchus, and I will never
"cease to make the offerings and to do the charities which
"my blessed husband was wont to do before he died, in
"the name of the holy Archangel Michael. And now,
"shew me who thou art that thus bearest such great glory
"and majesty, and whence hast thou come, and what is
"thy name, for thy coming unto me hath disturbed me
"greatly."

And the Devil answered saying, "Art not thou she
"who hath made supplication unto God from the day
"when the Devil came unto thee in the form of a nun
"wishing to seduce thee? And did he not say unto thee,
"I will come unto thee on the twelfth day of Paôni, which
"is the day of the Archangel [Michael], and did he not
"say unto thee, 'The Archangel Michael will not cease
"on that day from bowing down in prayer before God
"for the waters of the River (i. e., the Nile), and the
"rain, and the dew'? I, then, am Michael the Archangel
"whom God hath sent to thee to help thee until the sun
"setteth this day, in order that the wicked hunter may
"not come and do that which is evil unto thee, [p. 121]
"and therefore it is meet that thou shouldst come and
"kneel in adoration unto me; and I have left my angels
"that I might come unto thee." And the honourable lady
Euphemia answered and said unto him, "I have heard in
"the Holy Gospel that when the Devil came unto our
"Good Saviour to tempt Him, he said unto Him, 'Fall

“down and worship me, and I will give Thee all the “kingdoms of the world, and the glory thereof,”¹ and that “Christ knew at once that he was the Evil One and rebuked him; perhaps thou art he who wisheth to lead “me astray?” And the Devil answered, “I am not he “—and far be it from me ever to become so—and how “could such as he be found [arrayed] in such glory as I “bear? For from the time when he disobeyed God’s “command, He was angry with him, and He commanded “me, Michael, and I stripped him of all his glory.” And the noble woman answered, saying, “If thou art Michael, “where is the figure of the Cross which should be upon “thy sceptre, according to what I see painted in this “picture wherein the figure of Michael is depicted?” And the Devil answered, saying, “Painters wish to decorate their “pictures in order that their art may be the more glorified, “[p. 122] but the figure of the Cross is not with us nor “with all the other angels.” And Euphemia answered, saying, “How can I believe thy words? For no man will “fulfil the behest for which any soldier hath come from “the Emperor, neither will he by any means receive him, “unless he bear the token of the Emperor; and, moreover, “thus is it with the letters which the Emperor sendeth “forth from his kingdom, no man believeth that they are “genuine unless they be sealed with the Emperor’s seal; “and thus also is it with the angels who come upon the “earth, for if the figure of the Cross of the King of glory “be not with them, men will not believe that they are “angels, but they will flee from them [believing] them to “be devils; and especially in the case of the Archangel

¹ St. Matthew iv. 9.

"of all the angels, for how could he come upon the earth without bearing the armour of the seal of salvation of his Emperor Who is to come, that is to say, the Holy Cross of Jesus Christ, the Son of the living God? Now if thou wishest me to believe that thou art Michael the deliverer, let me bring to thee his picture for thee to salute, and then I will worship thee without any hesitation whatever."

Now when the Devil saw that she was pressing him on all sides, [p. 123] and he could not find any excuse to utter before her, and that she rose up from the place wherein she was sitting, wishing to bring to him the picture of the holy Archangel Michael, he changed his form and took that of a raging lion, the roars of which filled the whole city, and he laid hold of her neck quickly, and strangled her until she was well nigh dead, and he spake these words unto her, saying, "This is the day wherein thou hast fallen into my hands. I have taken pains to catch thee for a long time past, but I could not do so until to-day; let now him in whom thou puttest thy confidence come and deliver thee out of my hand." And that prudent woman was in exceedingly great tribulation, for she was nigh unto death, and she cried out, saying, "O Michael the Archangel, help me in this hour of need." And it came to pass that while the Devil was seeking to inflict more suffering upon her, behold the holy Archangel Michael appeared unto her straightway, bearing upon himself royal rank and dignity, and he held in his right hand a golden sceptre which bore upon it the figure of the holy Cross; and the whole place shone a thousand times more brightly than the sun. And when the Devil saw him he cried out in terror,

saying, "O thou Archangel Michael, my master, I have
"sinned against heaven and in thy sight, [p. 124] for I
"have dared to come into the place wherein is thy pic-
"ture; I entreat thee not to destroy me before my time,
"for the Creator hath granted me a few days. And thou,
"O Archangel, art he who made me an alien unto the
"mansions of heaven, and now I will depart and flee from
"before thee until the day of my great disgrace, and I
"promise and swear unto thee before God that I will not
"return from this time forth to tempt men or women in
"the place wherein thou art." Now while the Devil was
saying these things he was gripped fast in the hand of
the holy Archangel Michael, like a bird in the hand of
a little child, and when the Archangel had made him
suffer greatly he set him free in great disgrace.

And the Archangel Michael spake unto the honour-
able lady Euphemia, saying, "Be strong, and of good
"courage, and be not afraid of the Devil, for he shall
"not have power to overcome thee from this time forth.
"I am Michael the Archangel whom thou servest, into
"whose hands thy blessed husband Aristarchus the general
"committed thee. I am Michael, and it is before the pic-
"ture in thy bed-chamber upon which my form is painted
"that thou offerest up prayer every day, and I am Mi-
"chael who take thy prayers before God. It was I who
"stood by at the time when thou saidst unto thy hus-
"band, 'Let be painted for me a picture of the Archangel
"Michael that I may place it in my house as a protector,
"["p. 125] and thou shalt commit me into his hands that
"he may be my guardian, and may be my helper before
"God until He visit me, and I depart to Him after the
"manner of all men'. I am Michael who hearken unto

“everyone who prayeth unto God in my name. Be not afraid, for behold after thou hast performed the service which thou art wont to do in my name, I and a multitude of angels will come for thee, and I will take thee up into the rest of God which thy husband hath inherited. Peace be with thee.” And when the Archangel Michael had said these things he went up into heaven with great glory, and she stood looking after him.

And it came to pass after these things that Euphemia went to the church of Abba Anthimus, the Bishop of this city, who was the first-fruits of the ministry of Saint John Chrysostom, the Archbishop of Constantinople, through whom the whole of this island hath been enlightened, and she shewed him all the things which the Archangel had spoken unto her, and he glorified God and the mighty Archangel Michael; and he gathered together the elements for the Sacrament, and he performed the service thereof quickly and with great honour. And after the Sacrament she came out from the church and went in to her house, and she fulfilled her ministrations unto the poor brethren, and did service unto them, [p. 126] and when they had eaten and drunk she sent for the Father, the Bishop, and she begged him to hold her house worthy to enter into, and he went to her quickly. And when they brought to her the news that he had come to her she went out to him to the third door of her house, and she cast herself down at his feet, and kissed them a long time, and the holy Bishop raised her up, and said unto her, “Rise up, O woman, blessed of God and man! Verily God hath accepted thy sacrifices from thee like [those] of Abel the righteous man, and He hath smelled the [savour of thy] offering like that of Melchisedec, the

“King of Salem, the priest of God the Highest, because “thou hast brought them in uprightness.” And she took him with great honour and brought him into her bed-chamber, wherein was the picture of the Archangel Michael, and she placed an ivory throne for him to sit upon, and a bench of silver for the priests and deacons, and when they had prayed and had sat down, she opened the doors [of the cupboards] of her house, and brought out all her possessions, from the most precious thing to that of least value, that which was of great price, and that which was of no account, and she laid them before her. And she said to the Bishop, “O my holy father, “receive these few possessions from my hands, and distribute them among the poor, for me and for my blessed husband, in the name of the holy Archangel Michael, “[p. 127] that he may pray for me and for my blessed husband, Aristarchus the general, before God, and that “He may shew mercy unto my wretched soul at His “terrible judgment seat;” and the Bishop commanded them to carry all the things which belonged unto her into the church, and Euphemia set her servants free and sent them away.

And it came to pass on that same day, which was the twelfth day of Paôni, while we were sitting in converse with the Bishop, that we smelled a choice smell of incense, the like of which we never smelled before (now I myself was there sitting with Father Anthimus, the holy Bishop, the first-fruits of the ministry of Saint John Chrysostom, and I was at that time a priest), and when we had smelled this choice smell of incense, we were astonished to see this wonderful sight. And afterwards she turned to Father Anthimus, the Bishop, and said to

him, "I beseech thee, O my father, to pray for me that "I may meet God in a favourable hour, for behold the "hour draweth nigh unto me when my soul shall be sepa-
"rated from my poor body until the day of the great
"judgment, for behold the Archangel Michael hath come
"for me, and with him are my husband Aristarchus and
"a multitude of angels;" and when she had lain down
upon her bed, and had spread out her hands, the Bishop
prayed over her for a long time. [p. 128] And afterwards
she lifted up her face to the Bishop and to all the people
there, and said to them, "I entreat thee for God's sake
"to shew me a favour and to give me the picture of the
"Archangel Michael, that I may kiss it yet once more
"before I depart from the body," and straightway the
Bishop took the picture and gave it unto her, and she
kissed it, saying, "O my master, thou holy Archangel
"Michael, stand by me in this terrible hour." Now when
we had heard her say these words, we and all the people
also heard the sound [as] of a mighty multitude [of waters]
falling violently upon each other, like the roaring of a
cataract, and the eyes of all, little and great, men and
women, saw the holy Archangel Michael shining like the
sun, and standing by the honourable lady Euphemia, and
his feet were like fine brass pouring out flames of fire,
and he had a harp in his right hand, and in his left a
wheel (*or* disk), like [that of] a chariot, upon which was
a cross, and he wore apparel a thousand times finer than
that of the kings of [this] world, and when we had looked
upon him in this guise we were astonished and afraid by
reason of [our] fear of him. And we saw him standing
and spreading out his garment of light to invite the soul
of that blessed woman, [p. 129] the honourable lady Eu-

phemia, to come unto his holy apparel, and thus she gave up the ghost with the picture of the Archangel Michael laid upon her eyes before she departed from the body. And we heard the noise of a multitude singing hymns, and saying, "God knoweth the way of the righteous, and "their inheritance shall abide for ever."¹

Now the picture of the Archangel Michael which was upon the face of the woman when she gave up the ghost, flew away straightway, and we knew not whither it had gone; and we laid the woman in the sepulchre of Aristarchus her husband.

And it came to pass when we had buried her that we came into the church to celebrate the Sacrament, and the Bishop came into the place wherein we are now gathered together in the name of the holy Archangel Michael; and when he had gone into the place of offering up the sacrifice according to his wont, he saw the picture of the Archangel, which had flown from the house of Euphemia, hanging in the air without [support by] the hand of man in the apse of the holy place. And the Bishop cried out, saying, "O men of the island of Trakê, "come and see this great miracle of the holy Archangel "Michael;" and all the multitude ran into the place of offering up sacrifice, and we saw with our own eyes the image of the Archangel Michael hanging in the air without [support by] the hand of man or anything else, [p. 130] but it was as firm and immovable as a pillar of adamant which cannot move at all from its place. O what cries were uttered at that time when all the multitude shouted glory to God and to the holy Archangel Michael!

¹ Psalm i. 6.

And it came to pass that the news of this exceedingly great miracle reached the God-loving Emperor Arcadius, and the Empress Eudoxia in Constantinople, and the Emperor Honorius in Rome, and they determined to visit this island together, and thereupon they came together with the Empress, and they saw with their own eyes the miracle of the picture of the holy Archangel Michael, and they bowed themselves down to the ground in prayer at the couch of the blessed John Chrysostom on which he had died, and which wrought such great cures in this island, for immediately any [sick] man lay upon the couch of Saint John Chrysostom, he gained his health straightway.

O who can tell the marvellous things which happened through that picture of the Archangel Michael (which we see at this moment with our own eyes appearing in his holy shrine), in whose holy commemoration we are gathered together this day! And, moreover, on the twelfth day of every month (which is the day of the Archangel Michael), [p. 131] that picture putteth forth olive leaves at its four corners, together with fine, fresh fruit, and it doeth thus because the tablet upon which the picture is painted is [made] of olive wood.

And, of a surety, ye have in remembrance the woman who had in her a certain sickness which is called "abscess", that is to say, "tumour" (?), and who wasted away and became exceedingly weak by reason of the sickness and pain which were in her, and having come into this holy shrine, and partaken of the fruit of the olive which the picture put forth on the twelfth day of the month which was passed, ye saw that as she ate of the fruit of the picture, the sore which was in her burst straightway,

and she was cleansed, and became whole, and departed to her house, glorifying God and the holy Archangel Michael, and never became diseased again.

And hear ye also this great miracle which took place, and which it is not our desire to omit. Ye also saw the sick man who suffered so much pain in one side of his head that his right eye was well nigh falling out of his head, and when he came into this holy shrine, and had taken a little of the oil in the lamp, and had made the sign of the Cross upon his face, in the name of the Father, and the Son, and the Holy Ghost, and had taken one of the leaves which the picture put forth, [p. 132] and had laid it upon the afflicted part of his head, he became whole straightway, and departed to his house in peace.

What shall we say [of thee], or what shall we omit, O my master and lord, after God? Verily thou art the governor of all men and of all animals, and thou art the steward of them all before God. With what honour ought we to honour thee, O thou chief general of the hosts of heaven! I know that no honour is equal unto that which is thine, because thou standest at all times before the throne of the Almighty, entreating Him concerning the stablishing of all mankind, and we know that the power is thine to go within the veil of God Almighty, none preventing thee. And, at this point, let us consider to be sufficient that which we have spoken concerning the angel of God, His minister of flaming fire, the holy Archangel; and we will say here also, with the prophet David, the words which we have placed at the beginning of this discourse, "The angel of the Lord encampeth round about "all those that fear him, and delivereth them."¹

¹ Psalm xxxiv. 7.

And here let us direct our discourse to him who hath conquered and who hath taken the crown, the charioteer who hath gained the victory in all visible and invisible conquests, who hath received the gift of the Holy Spirit, [p. 133] who hath destroyed a second Chedorlaomer, who hath illumined Constantinople, and not that city only, but also this island, and the whole world, I mean my master and Father, John [Chrysostom], Archbishop of Constantinople, nay, rather of the whole world. O who can tell [the number of] thy writings, full of life and full of all spiritual consolation (*or* ornament)? O who can declare and count the multitude of the commentaries which thou hast composed, O holy Archbishop John, the golden tongued! If thou wouldst declare thy honour thou wouldst need thine own tongue, for no tongue of flesh could describe the glory of thy holy life. Thou didst boldly rebuke the kings who had turned away from the truth, even as David prophesied concerning our Fathers the Apostles, saying, "Their sound hath gone out over the "whole earth, and their words have reached unto the "ends of the world."¹ And as for thee thyself, O mighty John, what place is there, or what monastery, throughout the whole inhabited world, wherein thou wilt not find [some account of] thy life, and thy sweet commentaries? even those which are upon the Two Natures of Christ, and they have gone from city to city, and from country to country, and thy discourses have been transmitted and have been made things to guard safely which shall be preserved for all time.

¹ Psalm xix. 4.

And moreover, [p. 134] I will be so bold as to declare that the Empress banished thee by the dispensation of God to this island, and thou didst soften our nature which was as hard as stone and didst make us exceedingly gentle; and we have abandoned the service of idols, and have become servants of God, the Creator of the universe. And thou didst come to this island as a stranger, and thou didst come and didst make thyself like unto the solid wall which standeth firm in the palace of kings, and thou didst take the prisoners, and thou didst make them free, and didst send them back to their country in peace and glory; for the Devil had made them prisoners from the beginning, and had cast them into the blackest darkness, but the King of Kings held them to be precious, and sent thee unto this island to redeem us out of the captivity of the Devil, and thou didst give us unto the King of Kings as a gift [more precious] than any royal gift (now what is more choice, or what is more glorious than all the souls which thou hast delivered out of the hand of the Devil?), and thou hast brought us into the palace of the King of Kings.

And I entreat thee, O my master and my holy father, that peradventure thou mayest grant unto me thy forgiveness, for behold, I have been so bold as to attempt a work which is above my ability, that is to say, to speak words in thy honour. And I think, O my beloved, that in any case I must now moderate my speech, otherwise the length of the discourse will make thee to forget that to which thou hast listened at the beginning; [p. 135] for in everything there should be moderation. And finally, let us present ourselves before the holy Archangel Mi-

chael, and let us beseech him to pray for us to the Good God to forgive us our sins, for he is mighty with our Lord Jesus Christ, through Whom be all glory, and honour, [and all adoration, which are meet for the Father with Him, and the Holy, and lifegiving, and consubstantial Spirit with Him, now, and at all times, and for ever and ever. Amen.]

.....
 Νιϖ† βεν νισμοϋτ τηροϋ πεναγιδότατος ετ
 σμαρωοϋτ. φη εθ μεζ εβολβεν πι πηα εθ
 ογав ογοζ εϋχηκ εβολ βεν αρετη νιβεν αββα
 θεόδοσιος. Πωηρι η νινιο† η αποστολος
 ογοζ πωφηρ η νιαγγελος παρχηεπισκοπος
 ητε † Βακι ρακο†(?) βε]η πιεζοοϋ η

Α. Α. ωαι η παρχηαγγελος εθ ογав михаηλ. Ετε
 φαι πε соϋ ιβ η παβот εт σμαρωοϋτ αωρ.
 ογοζ αϋχω η ζαν мηω η сахи εθβε νιμετ-
 нант nem νιαγραπη ετοϋ . . . м

. . . εтс . . . ηφ† . . . михаηλ . . . εζοοϋ η ωαι
 κατα αβот Χε παρχηαγγελος εθ ογав ϋ ερ
 διὰκωνιν δε ημωοϋ ογοζ εϋιη η νοϋζβηοϋ
 εθνανεϋ ε πωωι η πεмѠο η φ† ϋχωκ εβολ
 η νοϋ εтнма τηροϋ ογοζ οϋη . . . εт† βεν
 οϋραωι φαιερε φ† мей ημοϋ Ογοζ αϋсахиоϋη

Α. Β. εθβε ηη εθ ογав εт βεν νιγραφη ναι εταϋ
 † тотϋ nemωοϋ ηχε παρχηαγγελος
 εθ ογав михаηλ ογοζ αϋназмоϋ
 εβολβεν η οϋζοχζεχ τηροϋ
 nem η οϋ αναγκη βεν
 οϋζιρηνη ητεφ† αμην

* The first leaf of the MS. is torn in many places and
 several lacunae occur in the text.

- Ἄνοκ ἰχίμι ἢ τὰρχη ἢ πικάχι ἐβόλθεν φη
 ἔτοι ἢ σολσελ νηι γι νομῖ βεν ρωβ νιβεν φη
 ἔτ σωογν ἢ πκαρι τηρϣ* ογορ ρβοτβετ ἢ
 νιδλωτ φη ἔτ ογων ἢ φρο ἢ πικάχι ἢ ογον
 Б. α. νιβεν ἔτ κωῖ | βεν ογспоγαν. Νιμ πε φαι. 5
 ἥθορ πε πλογορ ἢ φῖ φαι ἔτε ἄνοκ ἰφωω
 ἢ περσωма βεν ταχix ογορ ἰχωω ἢ περ-
 сноρ ἔτ ταινογт ἐ πιποτηριον ογορ ἰῖ ἢ-
 μορ ἢ νη ἐθ ναρῖ ἐρορ. ἥθορ πε παῦс
 ογορ πανογῖ ἡс πῡс πисωτηρ ἢ πτηρϣ φη 10
 ἔт ωω ἐβόλθεν ρωρ ἢ ἄληθινον φη ἔт ϣι
 φρωογω βα ἰμετρωми τηрс φη ἔт μερ ἢ
 ναι nem μετωανοмавт ἐβογн ἐ τρικων ἢ
 φῖ. Νιμ πε φαι. φαι πε πὰρχηαγγελοс
 Б. β. ἐθ ογав | мнханл парχηгоус ἢте тхом ἢ 15
 νιφноγῖ. Ἀλλα ἰῖго ἐρωтен наменраῖ nem
 наωһри ἢ менриῖ ἢте псачи гина εθρεтенῖ
 тотен nemни βен тαι νιωῖ ἢ ἄρχη μηποτε
 ἢта γи тот ἐ παι νιωῖ ἢ πεлагос φη ἔте
 ἢмон агһнхϣ ἢтаρ ογορ ἢмон ωхом ἢмои 20
 ἐ сωк ἢ та коγχι ἢ кγвωтос ἐ пихро. Хе
 оγһи тетенсωογн ἢ та метгһки τηроу ογορ
 хе ἢмон тһи ἢ гли βен та метиεβωωт гина
 ἢтаωвт ἢ оγһиωῖ ἢ кγвωтос ἐ огонωхом
 Г. α. ἢмос ἐ ер χиниор | βен фиом εмаωω ογορ 25
 ἢтесϣαι βа тһреωи ἢ νιθноγ. Ἀλλα ογκογ-
 χи πε πὰβιν ογορ ογκογχι πε ἰкγвωтос оγн
 ἔте ἢтһи[ῖер гоῖ]μηποτε ἢтаῖ ἐβόλθεν тαι

- ΛΥΜΝΗ ΕΤΕ ἸΜΟΝ ΛΥΜΝΗ ἸΤΑΣ ΩΑ ΚΕ ΛΥΜΝΗ
 ΕΣΩΘΕΡΘΩΡ ΝΤΕ ΝΙΘΝΟΥ ΤΩΟΥΝ. ΕΧΩΙ ΟΥΟΖ
 ἸΝΤΕ ΝΙ ΖΩΙΜΙ ΝΕΜ ΝΙΧΟΛ ΖΙΤΕΘΑΛΑССΑ Ἰ
 †CΩΟΥΝ Ἰ ΝΗΒΙ ΑΝ ΧΕ ΖΙΝΑ ἸΤΑΝΟΖΕΜ Ἰ
 ΤΑΨΥΧΗ ἸΜΑΨΑΤCΕ ΠΙΧΡΟ. ΤΟΤΕ ΟΥΟΝ⁵
 ΝΙΒΕΝ ΝΑΧΟC ΧΕ Ἰ ΦΑΙ ΧΙΜΙ Ἰ ΟΥΖΜΟΤ ΉΑΤΕΝ
 Γ. Β. Φ† | ΧΕ ΑΚΝΟΖΕΜ ΧΕ ΟΥΕΙ Τ ΨΥΧΗ Ἰ ΠΙΡΩΜΙ
 Ἰ ΤΟΤΩ CΤΑΙΝΟΥΤ ΕΖΟΤΕ ΠΙΚΟCΜΟC ΤΗΡΩ ΕΤ
 ΜΕΖ Ἰ ΝΟΥΒ ΖΙ ΖΑΤ. ΕΘΒΕ ΦΑΙ † ΕΡ ΖΟ†
 ΜΗΠΩC ἸΤΑΖΙΟΥἸ Ἰ ΤΑΨΥΧΗ ΟΥΟΖ †ΕΜΙ ΧΕ¹⁰
 ΤΑΚΥΒΩΤΟC ΧΩΧΕΒ ΟΥΟΖ ΤΑΙ ΕΒΩΩΤ ΟΥΚΟΥΧΙ
 ΠΕ ΟΥΟΖ †ΕΜΙ ἈΝΟΚ Ἰ ΝΗΒΙ ΑΝ ΜΗΠΟΤΕ
 ἸΤΑΖΙ ΤΟΤ ΕΘΑΛΑССΑ ἸΤΑΩΤΕΜΤΑCΘΟΙ ΉΕΝ
 ΟΥΖΙΡΗΝΗ. ΟΥΟΖ ἈΝΟΚ ΑΙΩΑΝΩΑΙ ΉΑ ΝΙΒΙCΙ
 ἸΝΤΕ ΦΙΟΜ ΝΕΜ ΝΙΖΩΙΜΙ Ἰ †ΝΑΩΩΑΙ ΑΝ ΉΑ¹⁵
 ΟΥΩΦΙΤ ἸΝΤΕ ΦΗ ΕΘ ΝΑ † ΩΩΩ ΝΗ ἸCΕΧΟC
 Δ. Α. ΧΕ Ω ΠΙΛΤΕΜΙ | Ἰ ΡΩΜΙ ΝΙΜ ΠΕ ΦΗ ΕΤΑΩ ΕΡ
 ἈΝΑΓΚΑΖΙΝ ἸΜΟΚ ΕΘΡΕΚΙΡΙ CΑ ΠΩΩΙ Ἰ ΤΕΚΧΟΜ
 ΙCΧΕ ΚΕΜΙ ΧΕ ΚΟΙ Ἰ ΖΗΚΙ ΟΥΟΖ ἸΜΟΝ ΖΛΙ Ἰ
 ΤΟΤΚ ΜΠΕΡΙΡΙ CΑ ΠΩΩΙ Ἰ ΤΕΚΧΟΜ. ΑΛΛΑ²⁰
 ΖΑΝΜΗΩ ΝΕ ΝΙΩΩΤ ΠΩC ἸΠΕ Κ† ΝΩΟΥ Ἰ
 ΤΕΚΚΟΥΧΙ Ἰ ΠΕΚΙΕΒΩΩΤ ΕΘΡΟΥ ΕΡ ΩΩΤ Ἰ ΉΗΤC
 ΖΙΝΑ ἸΤΕΚΒΙ Ἰ ΠΙΧΦΟ ΝΕΜ †ΜΕΤΙΕΒΩΩΤ ΝΕΜ
 †ΚΥΒΩΤΟC ΟΥΝ ΟΥΟΖ ΑΚΝΟΖΕΜ ἸΤΕΚΨΥΧΗ
 ΝΕΜ †ΚΥΒΩΤΟC ΝΕΜ Π ΕΤ ΕΝΤΑΚ ΟΥΝ ΉΕΝ²⁵
 ΟΥΖΙΡΗΝΗ ΕΩΩΠ ΚΕΜΙ Ἰ ΝΗΒΙ ΑΝ. ΑΝΟΚ ΔΕ
 Δ. Β. †ΝΑΤΑΜΩΤΕΝ | Ω ΝΑCΝΗΟΥ ΧΕ ΑΩ ΤΕ †ΚΥΒΩ-
 ΤΟC ΙΕ ΟΥ ΠΕ ΠΙΛΒΙΝ †ΚΥΒΩΤΟC ΔΕ ΤΑCΑΡΖ
 1*

- ἢ ρεφερνοβι θαί ετε ἡπι ερ κοινομιν ἡμοσ
 ἢ καλως. πιαβην δε πε πα ρητ φαι ετε
 ἡμον ἐμι ἢ βητη ουδε νηβι ἐ πωωι ουορ
 πινηβι ἐ πωωι ἐ †σωογν ἡμορ αν. ναι νε
 νιγραφη ετε ἡπισογονογ. Εθε φαι ἡωωτεν 5
 τετενсахи nemhi ἡ φοογ ρινα εθρι ερ са
 πωωι ἢ та хом μαλιστα φη ετετεν ερ ἀναρ-
 каzin ἡμοι εθρισахи ἐ περταιο nem φα περ
 Ε. Α. Ὡ. Ογ ἐβολθεν πκαρι neman | αν [πε] αλλα
 ογ ἐβολθεν τφε πε ἢ ογсарκινон αν πε 10
 αλλα ογ ἄσωματος πε ογούωινι πε ογθαμιδ
 αν πε ἐβολθεν πιδμι αλλα ογπнх ἐρ ογав
 πε ἢ ογ ἐβολθεν νιαιακων ἡτε πκαρι αν πε
 αλλα ογαιακων ἐβολθεν ογωαг ἢ ρρωм.
 Ογархων ἡτε πκαρι ан πε αλλα ογархн- 15
 аггелос ἡτε тхом ἡτε νιφноγὶ πε ἢ ογархн-
 [стратγ]гоус ἡτε πκαρι ан πε φαι ἐт eqна-
 корqḡ ἡχε περoγpo βεν πιναγ ἐт eqоγωω
 αλλα ογархнстратγгоус ἡτε тхом ἢ νι-
 Ε. Β. | φноγὶ ḡмнн ἐβολ nem περoγpo ωα ἐνεг. 20
 Агсахи ан ба птакò ἢ νιψγхн αλλα ογρεφep-
 пресвеγῖн ба пногем ἢ νενψγхн nem nen-
 cωma ἢ cноγ нивен батен φ† πεнρεφθαμιδ.
 Ἡ ογρεφсemi ан αλλα ογqairωoγω ба пτηрq
 ἢ ογμαсте ρωми ан αλλα ογменрит ἡτε 25
 тгикων ἢ φ† тнроγ. Ἡ ογхахи нтан ан
 πε αλλα qoi ἢ ριρннн nem ογον нивен ἢ ογ
 ат нαι ан πε αλλα ογρεφωе ἢ ρηт πε ере

- ̐. α. ΘΜΕΤΝΑΗΤ ἢ Φ† ΨΟΠ ἢ ̐ΗΤϞ | ΧΕ ΦΗ ἘΤ
 ΕΡΕΤΙΝ ΨΑϞΒΙ ΦΗ ἘΤ ΚΩ† ΨΑϞΧΙΜΙ ΟΥΟΖ ΦΗ
 ἘΤ ΚΩΛΖ ΣΕΝΑΟΥΩΜ ΝΑϞ. ΟΥΟΖ ἈΝΟΚ ΖΩ
 ἘΤΑΙΝΑϞ Ἐ ΤΧΙΝ† ἢ ΠΑ ̐Σ ̐ΕΝ ΟΥΡΑΨΙ ΑΙΖΙ-
 ΤΟΤ ΟΥΝ ἘΡΟϞ ἢ ΦΟΟΥ ΑΤ̐ΝΕ ΜΕΤΑΡΚΟC. 5
 ΣΙΕΡΕΤΙΝ ΖΙΝΑ ἸΤΑΒΙ ἢ ΟΥΜΗΨ ΟΥΟΖ ΕΙΚΩΛΖ
 ΖΙΝΑ ἸΣΕΑΟΥΩΝ ΝΗΙ ΑΛΛΑ ϞΝΑΧΟC ἸΘΟΚ ὦ
 ΦΗ ἘΘ ΜΕΖ ἢ ἈΡΕΤΗ ΟΥΟΖ ϞΜΕΙ ἢ †ΣΒΩ ΧΕ
 ΟΥ ΖΑΡΑ ΠΕ ἘΤ ΕΚΨΙΝΙ ἸΣΩϞ ἢ ΤΟΤϞ ἢ ΦΟΟΥ
 ΜΕΝΕΝCΑ ΘΡΕΚ ΕΡ ΨΟΡΠ ἸΤΕΚCΩ. ΔΚΚΗΝ 10
- ̐. β. ἸΧΩ ἢ ΟΥΕΥΕΓΚΩΜΙΟΝ | ἘΧΕΝ †ΡΟΜΠΙ ἢ ΒΕΡΙ
 ΝΕΜ ΤΑΡΧΗ ἢ ΝΙΨΑΙ ἸΤΕ Π̐C ΤΗΡΟΥ ΟΥΟΖ ΠΑΙ
 ΡΗ† ΟΥΝ ΑΚCΩ ἢ ΚΕ ΛΟΓΟC ἘΧΕΝ ΦΗ ἘΤΕ ἸΠΕ
 ΟΥΟΝ ΤΩΝϞ ̐ΕΝ ΝΙΜΙCΙ ἸΤΕ ΝΙΖΙ̐ΜΙ Ἐ ΝΑΑϞ
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 ΠΕ ̐ΕΝ ΠΙΖΗΟΥ ΑΚΨΑΝCΩΚ ἘΒΟΛ ἸΤΕΚΤΩΟΥΝ
 ̐ΑΡΟC. ἈΝΟΚ ΔΕ †ΝΑ ΕΡ ΟΥ̐ ΝΑΚ ΟΥΟΖ
 ἸΤΑΧΟC ΝΑΚ ὦ ΠΑ ΜΕΝΡΙΤ ΧΕ ΑΚCΑΧΙ ἢ ΚΑΛΩC
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 ἘΤΑϞ ΕΡ ΙΩΤ ἢ ΟΥΜΗΨ ἢ ΕΘΝΟC ἘΤΑϞΧΟC ἢ

- Φ† ΧΕ ΪCΧΕ ΟΥΟΝΩCΟΜ Ή CΑΧΙ ΝΕΜ ΠΑ CΘC Ή
 Ζ. Β. ΠΑΙ ΚΕ CΟΠ ΟΥΟC ΚΑΝ ΦΑΙ ΟΥCΟΥΘ | CΑΧΙ
 ΉΤΗΙ ΕΘΡΙΤΕΝΘΩΝΤ Ε ΠΩΦΗΡΙ Ή Φ† ΑΛΛΑ
 ΑΝΟΚ ΕΙΕ ΕΡ ΤΟΛΜΑΝ ΩΑ Γ Ή CΟΠ CΩΛΟC
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 Ή ΟΥΩΤ ΟΥΟC ΟΥCΘC Ή ΟΥΩΤ ΟΥΟC ΘΩC ΤΕ
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 ΝΑΝ ΧΕ ΉΤΕΝΕΡΕΤΙΝ CΙΝΑ ΉΤΕΝΘΙ ΉΜΟΝ ΧΕ
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 Η. Α. ΝΕΜ ΉΕΝ ΝΙΦΗΟΥΪ | ΟΥΟC ΉΘΩΤΕΝ ΤΕΤΕΝΩ
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 Ή ΦΗ ΕΤΟΥ ΕΡ ΩΑΙ ΝΑC Ή ΉΗΤC ΦΑΙ ΕΤ ΕΡ
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 CΩC ΤΕΝΝΑΟΥΑCΤΕΝ ΉCΩΟΥ CΩΝ ΝΑΝ Ε ΠΕΤΕΝ
 Η. Β. ΧΙΝΨΙΝΙ Ω ΝΑΜΕΝΡΑ† ΧΕ ΠΙΘΕΒΙΘ | ΑCΘΪCΙ
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- ΜΗΧΑΗΛ. ΣΩΤΕΡ ἈΝΟΚ ΔΕ ΤΗΝΑΤΑΜΩΤΕΝ ἔρωογ.
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 ΕΛΙΣΕΟΣ. ΝΕΜ ΠΩΧΠ ἢ ΝΙ ΚΕ ΠΡΟΦΗΤΗΣ.
 ΖΑΧΑΡΙΑΣ. ΠΙΟΥΗΒ. ΝΕΜ ΙΩΑΝΝΗΣ ΠΙΡΕΓ Τ
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 ΑΙΣΑΧΙ Ε ΝΑ ΠΚΑΖΙ ἸΜΑΓΑΤΟΥ ΑΛΛΑ ΨΕΜΜΑΥ
 ἢΧΕ ΠΟΣ ἢΤΕ ΠΩΟΥ ΝΕΜ ΠΤΑΓΜΑ ΤΗΡΩ ἢΤΕ
 Θ. Β. ΝΙΦΗΟΥΓΙ ΝΙΑΓΓΕΛΟΣ ΝΕΜ ΝΙΑΡΧΗΔΓΕΛΟΣ | ΝΙ 15
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 ΝΕΜ ΝΙΧΟΜ ΕΥΜΜΑΥ ἢΧΕ ΝΑΙ ΤΗΡΟΥ ΕΥΤ
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 ΟΥΑΒ ΝΕΜΑΝ ἢ ΦΟΟΥ. ἸΣΧΕ ΣΕΡΑΩΙ ΖΙΝΑ ἢΤΑ-
 Γ. Α. ΡΑΩΙ ΝΕΜ ΝΗ ΕΘ ΡΑΩΙ | ΚΑΤΑ ΠΣΑΧΙ ἢ ΠΙΑΠΟΣ 25
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 ΞΕΝ ΠΙΔΡΙCΤΟΝ ΟΥΟZ ἠΤΑΨΕΝQ ἄΝΟΚ ΕΙΟΙ ἢ
 ΖΟΤ ΟΥΟZ †CΘΕΡΤΕΡ ΧΕ ΟΥΕΙ †ΝΑΥ ἔΤΘΩΟΥΤC
 ΤΗΡC ἢΤΕ ΝΗ ἘΤ ΞΕΝ ΠΙΔΡΙCΤΟΝ ΕΥΡΑΨΙ ΝΕΜΑQ
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- παρχων ἢ ὁμετογρο ἢ νιφνογὶ. Νιμ πε φαι
 ἐτ α πογρο ἐρ φωριν ἢμορ ἢ ται νιω† ἢ
 ὀρηπι ἐθ μερ ἐβολῆεν παι νοx ἢ ωογ ογορ
 αq† ζωτq ἢ νοx ἢ στολη ογορ αqμορq ἔεν
 παι μοxῃ ἢ νογv ρι ὦνι ἢ μηι ἐτε ἢπε 5
 ογον ωοπι ἢ περ ρη† φαι πε Μιχαηλ πιनिω†
 ἢ ἀρχηἀγγελος ἐτ ὅσι. Νιμ πε φαι ἐρε
 ιβ. α. νιαγγελος nem νιταγμα ἢτε νιφνογὶ | ἐρ
 ρελπιc ἢ φοογ ογορ εγερ ωαι νημαq ἔεν
 πεqωαι ἢθορ πε μιχαηλ φη† α φ† θαωq ἢιο
 ἀρχων ἢ τεqμετογρο τηrc. Νιμ πε φαι
 ἐτε cezonzen ἢ νιταγμα τηρογ ἢτε νιφνογὶ
 cecewtem naq ἢθορ πε μιχαηλ παρχηἀγγελος
 ἐταqcewtem ἢ ca φογazcazeni ἢ πῶc ἐ εqριογὶ
 ἐβολζαροq ἢ πιρεqceμι ἐτ ζωογ. Νιμ πε φαι 15
 ἐτ ἐρε τεxνη νιβεν ἐτ ἔεν πικocmoc τηrc
 εγκωpc ογορ εγερ ωαι naq ἢ φοογ. φαι
 ιβ. β. πε μιχαηλ παρχηἀγγελος | φη ἐτ cov† ἢ
 na νιφνογὶ ογορ qcew† ἢ naπκαρι qiri ἢ
 πενμεγὶ ἢ πεmθo ἢ φ† πεν peqθαμιδ εῶβε 20
 τεqνιω† ἢ λγαπη ἐβογν ἐρον. Πλην ατῶνε
 cκανδαλον na νιφνογὶ ἐρ ωαι ἢ φοογ ογ
 πε πρωv ἢ na πκαρι ἔεν φαι ἢ παι ρη† ωατ
 ογpαωι ἢ παι ρη† ογορ ἢτογερ ωαι nem
 παρχηἀγγελος ἐθ ογav Μηχαηλ. Ογορ νε 25
 ογpωμι αν πε ογορ νε ἢμον pωμι nanaγ
 ἐροq ἔεν πεqῶογ ἢτεqωνῃ ριxεν πικαρι ἢ
 ιγ. α. φρη† ἐτ cbhoγt ἔεν κε ma xε | ογπnα

- ογορ ογсарз αν. ΜΗΧΑΗΛ ΟΥCΩΜΑ ΑΝ ΠΕ
 ΟΓΟΡ ΜΜΟΝ ΨΧΟΜ Ν ΟΥCΩΜΑ Ν ΡΕΦΟΥΩΜ
 ΝΑΥ ΕΡΟQ ΙΕ ΝΤΕΡQΔΑΙ ΗΑ ΠΕQΩΟΥ. ΑΝΟΚ ΔΕ
 †ΝΑ ΕΡ ΟΥΩ ΝΤΑΧΟC ΝΩΤΕΝ ΟΥΟΡ ΝΤΑΘΩΤ Μ
 ΠΕΤΕΝ ΖΗΤ ΗΕΝ ΠΑΙ ΖΥCΟΝ ΧΕ ΝΑ ΤΦΕ ΝΑΕΡ- 5
 ΝΟΒΙ ΑΝ ΟΥΔΕ ΜΜΟΝΜΕΤΧΑΧΙ ΗΕΝ ΤΟΥΜΗΤ Ν
 ΚΕ CΟΠ ΑΝ. ΟΥΔΕ ΧΟΖ ΟΥΔΕ ΜΟC† ΟΥΔΕ
 ΚΑΤΑΛΑΛΙΑ ΟΥΔΕ ΝΩΙΚ ΟΥΔΕ ΗΩΤΕΒ ΟΥΔΕ
 ΟΙΟΥΓΙ ΟΥΔΕ ΖΛΙ ΕΒΟΛ ΗΕΝ ΠΙΘΩΗΕΝ ΑΛΛΑ
 CΕΟΥΑΒ ΕΥΜΤΟΝ ΜΜΩΟΥ ΗΕΝ ΝΗ ΕΘ ΟΥΑΒ 10
16. Β. ΟΥΔΕ ΕΥΨΟΠ ΗΕΝ ΝΗ | ΕΘ ΟΥΑΒ ΗΕΝ ΠΙΚΟCΜΟC
 ΨΑ ΕΝΕΖ CΕΕΡ ΨΑΙ Ν CΗΟΥ ΝΙΒΕΝ ΗΑΤΕΝ ΠΙ-
 ΟΥΡΟ ΧC ΗΕΝ ΟΥΨΑΙ Ν ΑΤ ΚΩΡQ. ΧΕ ΟΥΗΙ
 ΑΥΚΗΗ ΕΖΙΟΥΓΙ ΕΒΟΛΗΕΝ ΤΟΥΜΗΤ Μ ΠΙΡΕQCΕΜΙ
 ΠΧΑΧΙ Ν ΠΙΡΕQΘΑΜΙΔ ΠΧΑΧΙ Ν ΜΕΘΜΗΙ ΝΙΒΕΝ 15
 ΠCΑΔΑΝΑC(sic) ΕΘΒΕ ΦΑΙ CΕΕΡ ΨΑΙ Μ ΠΙΑΡΧΗ-
 ΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ Μ ΦΟΟΥ ΠΑΡΧΕΓΟΥC
 ΝΤΕ ΤΧΟΜ Ν ΝΙΦΗΟΥΓΙ ΦΗ ΕΤΑQΧΩ ΝΑΝ ΕΠΕCΗΤ
 Ν ΤΑΙ ΤΡΑΠΗΖΑ ΕΤΕΝ ΜΠΨΑ ΜΜΟC ΕΤΕ †ΤΡΑΠ-
17. Α. ΗΖΑ Μ ΠΑΙ ΨΑΙ ΦΑΙ ΕΤ ΧΗ ΝΑΝ ΕΗΡΗΙ ΗΕΝ | 20
 ΤΦΕ ΝΕΜ ΖΙΧΕΝ ΠΚΑΖΙ ΟΥΝ ΚΑΤΑ ΦΟΥΑΖCΑΖΝΙ
 Μ ΠΕΝCΩΤΗΡ ΙΗC ΠΧC ΧΕ ΠΕQΟΥΑΖCΑΖΝΙ ΦΑ
 ΠΕQΙΩΤ ΠΕ. ΧΕ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΕΘ
 ΟΥΑΒ ΟΥΝΟΥ† Ν ΟΥΩ† ΠΕ ΟΥΜΕΤΟΥΡΟ Ν ΟΥΩΤ
 ΟΥΔΜΟΟΥCΙΟC Ν ΟΥΩΤ ΜΜΟΝ ΦΩΡΧ ΝΤΑQ. ΟΥ 25
 ΑΤ ΗΕΤΩΩΤQ ΟΥ ΑΤ ΖΟΠQ ΑΛΛΑ ΝΘΟQ ΠΕ ΠΩΠ
 Μ ΠΤΗΡQ CΑ ΗΡΗΙ Μ ΠΕQΕΡ ΨΙΨΙ ΜΜΑΥΑΤQ
 ΝΑ ΝΙΦΗΟΥΓΙ ΝΕΜ ΝΑ ΠΚΑΖΙ. ΟΥΟΡ ΑΝΟΝ

- ζων τ'νογ ὦ να μενρατ' εῶβε κε ἀνην να-
 15. B. ENCOYON ΘΜΕΤΝΙΩ† ἢ παι ψαι | ἐτ φωρω
 ναν ἐβολ ἢ φοογ σεῖπψα εῶρεν επ ψαι ζων
 ἢ φη ἐτ επε νιαγγελος ἢτε φ† επ ψαι ναγ
 ἢ φοογ. Ογος ἢτενκολσελ ἢ πεν σα βογν 5
 ΝΕΜ СА ВОЛ ἢεν πεχινζωλ ἐβογν ἐ παιδιπνον
 φαι ἐτ μερ ἢ ὠογ ἢ φοογ ζινα ἢτενογωμ
 ἐβολῃεν νιαγαθον τηρογ ναι ἐταρσεβτωτογ
 ναν ἢκε φ†. ἀλλα ἀτετεν xoc κε icxe ογὰρι-
 cTON ἢ ογρο πε σεμψα ἢτενζεμci ψαι io
 ογθωzem ἢ νινιω† ἢτε πιπαλλαδιον ἢ
 16. A. ψοpπ. Εἰεψενq ἀνοκ κε ὦ πα ὅς | μη ἢθoκ
 αν πε ἐτ α φ† θαμιδoκ ἢεν νεqσιx ἢμιν
 ἢμοq κατa πεqῖνi ΝΕΜ τεqζικων ογος αq-
 μαζκ ἐβολῃεν πεqῶογ ογος αqμογ† ἐ πεκ- 15
 ραν κε ἀαam ογος ἀνοκ τ'νογ τ'ερῆτιν ἐβολ-
 ζιτεν τεκμεταγαθoс ΝΕΜ τεκμεθoνiω† ογος
 ††ζo ἐροκ εῶρεκ таμοi κε μη ἢθoκ ζωκ
 κpαψi ἢεν пψai ἢ πινiω† ἢ αρχηἀγγελος
 ἐθ ογав μηχανη. Cωτεμ πεxαq ἢκε ἀαam 20
 κε aza ἀνοκ πε ἀαam ογoc ἀνοκ ἐт ecтoi
 16. B. ннi εῶριθωzem ἢ ογoн нiβeн | ἐ παι ψαι ἢ
 φοογ ἢтapaψi ἢен оγметзоγδ ἐρωογ τηρογ
 εῶβε κε ἐται† xωνт ἢ φ† ογος αqεnt
 ἐβολῃεν πιπαpadiсoc εῶβε κε αieρ παpabenin 25
 ἢτεq ἢтолн. ἢен пxinөpe тaвонθoс eγὰ θpi
 ογωм ἐβολζи πογтаз ἢ пiψωнн ἐтаqзoнzeн
 ннi εψтемоγωм ἐβολ ἢ бнтq. Μηχανη δε

- ἡθοῦ ἀρτῆρὸ ἡ πῶς ἔχωι ῥατ ἐρχα πανοβι
 νηι ἐβολ ἐθε φαι τῖραῳι ἥεν περῳαι ἡ
 φοοῦ. Ὡ ἀβηλ πικοῦχι ἡ ῳηρι ἐτ ταινοῦτ
 15. α. ματαμοι ρωκ ιςχε κραῳι | ἡ φοοῦ ἥεν πῳαι
 ἡ πινηῳτ ἡ ἀρχηἀγγελος ἐθ οὔαβ μηχανῆ.5
 Ἀνοκ δε τῖραῳι οὔορ τ ἐρ ῳαι ἡ φοοῦ χε
 οὔει φη ἐτοῦερ ῳαι ναρ ἡ φοοῦ ἡθοῦ πε
 ἐταρ ραι ἡ πα ῳοῦῳοῦῳι νεν πα βλιλ ρα
 φτ οὔορ ἡπε ρσoмc ἐ πῳοῦῳοῦῳι ἡ πα
 con εθε χε ἡπε ρенq ἥεν οὔσῳοῦтен ἐθε 10
 φαι ἀνοκ τερ ῳαι ἡ φοοῦ. Νθοκ δε ρωκ
 ὦ снө τῖναῦ ἐрок ἡ φοοῦ ἐκθελῆλ ἥεν πῳαι
 ἡ παρχηἀγγελος ἐθ οὔαβ μηχανῆ πεχαρ χε
 15. β. ἀνοκ мен τῖραῳι οὔορ | τῖελῆλ. Εθε χε
 ἐτα кайн ρωбт ἡ ἀβηλ πα con à φτ тнѣт 15
 ἡ на ιοτ οὔορ ἡπε та маῦ χιμι ἡ οὔερῳτ
 еөрè сῳανοῦῳт εθε χε ἀρῳοῦῳι ἡχε пе-
 сèρῳт εθε песѣкаρ ἡ ρнт ἐχεν ἀβηλ πα
 con. Ἀλλὰ παρχηἀγγελος ἐθ οὔαβ μηχανῆ
 ἀρῳανοῦῳт ἥεν οὔῃρε ἡ ппѣтikon ἐβολῆεν 20
 тфе εθε φαι ρнппе τῖραῳι ἡ φοοῦ. Ὡ ἐνωх
 пѣмнѣ φнѣт а φτ οὔοεβερ ἐβολῆεν πикосмoс
 17. α. ρнппе τῖναῦ ἐрок κραῳι | ἡ φοοῦ πεχαρ χε
 ἀνοκ мен τῖραῳι οὔορ τῖελῆλ εθε χε пгенoс
 тнрq ἡτε τметρoмѣ ρан ἐβολῆεν паχрoх 25
 пе οὔορ миханῆ ἡρχω ἡ тотq ἐβολ ан ертῆο
 ρа φτ еөрeρнαι ἡ нпeρeρнoвѣ οὔορ ἡтeртан
 ῃοῦῳ ῳа ἐнеρ ἀνοκ мен τῖραῳι ἥεν περ ῳαι

- ΕΘΒΕ ΧΕ ΓΤΖΔ ΕΧΕΝ ΝΑΩΗΡΙ. Ω ΜΑΘΟΥΣΑΛΑ
 ΠΙ ΒΕΛΛΟ ΕΤΑΡΑΙΑΙ ΒΕΝ ΝΕΓΕΖΟΥ ΠΩΣ ΚΡΑΩΙ
 ΝΘΟΚ ΖΩΚ ΧΕ ΟΥΕΙ ΤΝΑΥ Ε ΠΕΚΟΥΩΒΩ ΝΕΜ
- ΙΖ. Β. ΠΣΩΤΓ Ν ΝΕΓΖΒΩΣ | ΒΕΝ ΘΜΗΤ Μ ΠΑΙ ΑΡΙΣΤΟΝ
 ΠΕΧΑΔ ΔΕ ΝΧΕ ΜΑΘΟΥΣΑΛΑ ΧΕ ΠΩΣ ΑΝΟΚ 5
 ΤΝΑΡΑΩΙ ΑΝ ΟΥΟΖ ΑΝΟΚ ΠΕ ΠΙΜΑΖ Η ΙΣΧΕ Ν
 ΑΔΑΜ. Ε Α ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΒΙ Ν ΝΑΕΥΧΗ ΑΓΕΝΟΥ Ε ΠΩΩΙ ΨΑ ΦΤ Ε ΑΓΕΡ
 ΖΜΟΤ ΝΗΙ Ν ΟΥΝΟΧ ΝΑΖΙ ΨΑΤ ΕΓΕΡΖΟΥΔ Ε ΦΑ
 ΑΔΑΜ ΠΑΙΩΤ Ν ΛΗ Ν ΡΟΜΠΙ. Ω ΝΩΕ ΠΙΘΜΗΙ 10
 ΑΝΟΚ ΜΕΝ ΤΧΩ ΜΜΟΣ ΧΕ ΝΑΚΟΙ Μ ΦΡΗΤ Ε
 ΤΝΑΥ ΕΡΟΚ ΧΕ ΝΑΚΟΙ ΒΕΝ ΟΥΝΙΩΤ Ν ΡΑΩΙ
 Μ ΦΟΟΥ ΠΕΧΑΔ ΧΕ ΠΩΣ ΤΝΑΡΑΩΙ ΑΝ ΟΥΟΖ Ν
- ΙΗ. Α. ΤΑΘΕΛΗΛ ΧΕ ΟΥΕΙ ΕΝΑΙΧΗ ΒΕΝ | ΠΙΝΑΥ ΕΤ Α
 ΦΤ ΧΩΝΤ Ε ΠΙΚΟΣΜΟΣ Ε ΠΧΙΝΟΤΓ ΕΒΟΛ ΑΓΖΙΤΓ 15
 ΕΒΟΥΝ Ε ΤΚΥΒΩΤΟΣ ΝΕΜ ΤΑΣΖΙΜΙ ΝΕΜ ΝΑΩΗΡΙ
 ΝΕΜ ΕΒΟΛΒΕΝ ΓΕΝΟΣ ΝΙΒΕΝ. ΕΤ ΚΙΜ ΖΙΧΕΝ
 ΠΚΑΖΙ ΟΥΟΖ ΑΦΟΥΩΜ Ν ΝΙ ΚΑΤΑΡΑΚΤΗΣ ΝΤΕ
 ΤΦΕ. Ε ΑΡΧΩΨ ΕΧΩΝ Μ ΠΙΜΟΥ Ν ΖΩΟΥ Ν
 ΖΜ Ν ΕΖΟΥ ΝΕΜ ΖΜ Ν ΕΧΩΡΖ ΟΥΔΕ ΜΠΕ Ν 20
 ΝΑΥ Ε ΦΡΗ ΟΥΔΕ ΠΙΟΖ ΟΥΔΕ ΝΙΣΙΟΥ. ΑΛΛΑ
 ΜΗΧΑΗΛ ΕΤ ΕΡ ΟΙΚΩΝΟΜΙΝ ΜΜΟΝ ΟΥΟΖ ΜΠΕ
 Γ ΧΑ ΤΟΤΓ ΕΒΟΛ ΕΓΤΖΔ Ε ΦΤ ΨΑΤΕ ΓΤΑΖΝΟ
- ΙΗ. Β. Ν ΝΙΜΩΟΥ | Ε ΑΥΑΣΑΙΑΙ ΑΦΟΥΩΝΖ ΕΒΟΛ ΝΧΕ
 ΠΙΨΟΥΕ Ε ΑΙΝΟΖΕΜ ΑΝΟΚ ΝΕΜ ΝΗ ΕΘ ΝΕΜΗΙ. 25
 Ω ΑΒΡΑΑΜ ΦΙΩΤ ΝΤΕ ΝΙΠΑΤΡΙΑΡΧΗΣ ΜΗ ΝΘΟΚ
 ΖΩΚ ΚΡΑΩΙ Μ ΦΟΟΥ ΒΕΝ ΠΩΑΙ Μ ΠΙΑΡΧΗΑΓΓΕΛΟΣ
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΕΧΑΔ ΧΕ ΑΖΑ ΑΝΟΚ ΒΕΝ

- οὐμετρωγὸ τῆρασι κε ἄνοκ πε πιωορπ ἢ ρωμι
 ἔτ α μνηχανλ χωίλι ἐρογ περρωφνρ ἢ ἀγγελος
 γαβρινλ ογος ἀρτῆρὸ ἢ πῶς ἐχῶι ρινα λιερ
 πεμπωα ἢ ἰσαακ ογορ διογωμ νεμωογ ἔατεν
16. α. πιωωην ἢτε μαμρη. Ω ἰσαακ πιωω ἐθ ογав | 5
 нем πιωογωογωι ἔτ ωηп ἢ φ† ἔт онб.
 Νθοκ ρωκ кер ογ [ἔен παι μα ἢ φοογ] κσελ-
 σωλ ἔен παι нιω† ἢ солсел ἔен πωαι ἢ
 παρχηἀγγελος ἐθ ογав μνηχανλ πεχαρ κε
 ἄνοκ мен †селσωλ κε ογεί ἄνοκ ογωηρι 10
 ἢμαγαιτῆ ἢτε на ιο† ογορ та μαγ ογδῶρηп
 пе мπε смисι ἢ ογωηρι ἐβηλ ἐροι. Ογορ
 мененса φαι ἢ па ιωт сонг ἢ тот нем рат
 ογορ ἀρολт ἐхен ρανῶни ρихен ογтωογ
 егωογит ἐ διναγ ἐ †махера ἔен навал ἔен 15
16. β. тхix м па ιωт ρογωω ἐ ἔоовет | ἐβηλ κε
 ἢ μνηχανλ раваῶ аqḏmoni ἢ †махира ἐβολ-
 ἔен тхix ἢ па ιωт ογορ ἀρ† наq ἢ ογωили
 ἢ есωογ ἢ та ѡевиῶ аqχωк ἐвол ἢхе па
 ѡογωωογωи. Ω παρχων ἢ нипатриархис 20
 іакωв φη ἐтаρωωпи ἢ χωри ἔен φ† ογορ ἢ
 афωф ἔен нирωми мн краѡи ἢθοκ ἢ φοογ
 ἔен πωαι м παρχηἀγγελος ἐθ ογав μνηχανλ.
 Πεχαρ δε ἢхе іакωв κε ага †раѡи ἢ φοογ
 κε ἢ па сон ἢсаγ колт ἐвол айфωт ἐ †нн- 25
17. α. сос ѡа лаѡан псон ἢ та маγ. | Аqи ѡа рои
 ἢхе μνηχανλ аqсеmне павехе нни ἐβολἔен
 неqḗсωογ ογορ аqсмоγ ἐροι нем наѡηри

- ΝΕΜ ΝΑΖΙΟΜΙ ΑΦΕΡΕ ΠΙΣΛ̄ ΤΗΡΩ ΔΙ ΣΜΟΥ ΕΒΟΛ
 ἢ ἔντ. Ω ἰωσήφ πιόμνι φη ἔταγχοῦ ἐροῦ
 ἵχε νεφσνηοῦ κερ οὔ ἔν παῖ μα ἢ φοοῦ
 κραῖ ἔν πῶαι ἢ παρχαγγελος μνηανλ.
 Απαζ απλως πεχαῖ ἵχε ἰωσήφ πιόμνι ἔν 5
 οὔμεθμνι ῥτομῖ ἐρι ραῖ ἢ φοοῦ. χε οὔει
 ἔερ πιχινεροῦχοῦ ἐροι ἵχε να σνηοῦ οὔοῦ
- Κ. Β. ΑΙΤΗΙΤ ΕΒΟΛ ΨΑ ΟΥΚΑΖΙ ἢ ΨΕΜΜΟ ΟΥΟῦ | ΑΙΕΡ
 ΨΕΜΜΟ ἢ ΧΩΒ ΧΩΡΙC ΡΕΡ† ΝΟΜ† ΝΗΙ ἔ ἄ
 ζαν κέμνῳ ἢ πέτ ρωοῖ ἔχωι. Αῖρῖ ψα 10
 ροῖ ἵχε μνηανλ παρχαγγελος ἀρναζμετ
 ἐβολ ἢ ἔντοῦ τηροῦ ἄπ ἔαῖ δε ἀρ†ρὸ ἔ φ†
 ἀραιτ ἢ οὔρο ἔ χνμῖ. Ω μωγσнс ΝΕΜ ἄ
 ρων ΝΕΜ ἵσοῦ ἵτε ναγῖ οὔ πε πετενθῳ
 ἵθωτεν οὔν ΝΕΜ παῖ ψαῖ ἢ φοοῦ. Πεχε νη 15
 ἐθ οὔαβ χε πιραῖ φων ἵτε χε οὔει μνηανλ
 δε ἀτ(sic) ἐρ βαγ μωῖτ ἔαχων ΝΕΜ πεν λαος
- ΚΑ. Α. ΨΑΤ ΕΝΘΡΟ ἔχεν ΝΕΝ χαχῖ οὔοῦ ἀρῖ | ΜΩΙΤ
 ΝΑΝ ἐπικαζῖ ἵτε † ἐπαγγελῖα ἐθε φαι τε-
 ραῖ ἢ φοοῦ. Ανοκ πε γεδεων† †ραῖ ἔν 20
 οὔμετρωῦδ ἐθε χε μνηανλ πε ἔταρῖ ψα ροῖ
 ἀρμαζτ ἢ χομ οὔοῦ αῖ ἐβολ αῖωτε ἔ πκαζῖ
 ἢ μαδῖαμ αῖνοζεμ ἢ παλαος. Ω ἱεφθαῖε
 ΝΕΜ ἀννα τερσζῖμῖ οὔ πε πετεν ἔωβ ἔν
 παῖ ψαῖ ἢ φοοῦ. ἀγερ οὔὼ ἵχε νικριτнс 25
 οὔοῦ πεχωοῦ χε ταφμνῖ πενραῖ οὔνῖω†

¹ The scribe has omitted the address to Gideon.

- ΠΕ ΧΕ ΝΑΝΟΙ Ν ΔΘΡΗΝ ΙΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΩΑΤ
 ΚΑ. Β. ΕΝΜΕΤΝΟΧ | ΜΠΕ ΩΗΡΙ ΩΩΠΙ ΝΑΝ ΑΝΘΡΙ ΔΕ
 ΕΡΑΤΕΝ ΕΝΕΡ ΠΡΟΣΕΥΧΗΣΘΕ ΑΝΘΑΙ Ν ΟΥΩΟΥ-
 ΩΩΟΥΩΙ Μ ΦΤ ΑΓСОМC ΝΧΕ ΠΙΑΡΧΗΑΓΓΕΛΟC
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΕΧΕΝ ΠΕΝΘΕΒΙΘ ΟΥΟZ ΑΓΩΛΙ5
 ΝΤΕΝΠΡΟΣΕΥΧΗ ΝΕΜ ΠΕΝΩΟΥΩΩΟΥΩΙ ΩΑ ΦΤ
 ΑΓΕΡ ΠΕΝΜΕΥΙ ΜΠΕΜΘΟ Μ ΦΤ ΑΓΕΡ ΖΜΟТ ΝΑΝ
 Μ ΠΙΧΩΡΙ CΑМΨΩМ ΑΝΟΝ ΔΕ ΝΕΜ ΠΕΝΩΗΡΙ ΤΕΝ-
 ΡΑΩΙ Μ ΦΟΟΥ. Ω ΔΑΓΙΑ ΠΟΥΡΟ Ν ΘМНΙ ΟΥΟZ
 ΦΙΩТ ПХC ΚΑΤΑ CΑРZ ΖΗΠΠΕ ΤΝΑΥ ΕРОК Μ 10
 ΦΟΟΥ ΚΡΑΩΙ ΟΥΟZ ЕККИМ Ν ТЕК КΥΘΑΡΑ ΘΑ ΠΙ
 ΚΒ. Α. Ι Ν ΚΑΠ ΒΕΝ | ΠΑΙ ΔΡΙCΤΟΝ ΕΤΑΘΕΖΜΕΝ ΕΡΟQ
 ΝΧΕ ΠΙΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ Μ ΦΟΟΥ.
 ΠΕΧΑQ ΝΧΕ ΔΑΓΙΑ ΧΕ ΒΕΝ ΟΥΜΕΘМНΙ ΤΡΑΩΙ
 Μ ΦΟΟΥ ΟΥΟZ ΤΘΕΛΗΛ ΧΕ ΝΙΩΑΙ ΤΗΡΟΥ ΝΤΕ 15
 ΝΗ ΕΘ ΟΥΑΒ ΟΥΨΑΛМΩΔΙΑ ΝΤΕ ΦΟΥΑΙ ΦΟΥΑΙ
 ΜΜΩΟΥ ЕТ CБНОУТ ΖΙΧΕΝ ПАЗНТ ПІЕР ΨΑΛІΝ
 ΔΕ ΕТ ТОМІ Ε ΠΑΙ ΩΑΙ ΦΑΙ ΝΤΕ ΠΙΑΡΧΗΑΓΓΕΛΟC
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΕΤΕ ΦΑΙ ΠΕ ΧΕ ΠΑΓΓΕΛΟC Μ
 ПОC ΖΙΚΟТ Μ ΠΚΩТ Ν ΟΥΟΝ ΝΙΒΕΝ ΕТ ЕР ΖОТ 20
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 ΑΓΓΕΛΟC ΜΗΧΑΗΛ ΠΕΧΑQ ΧΕ ΒΕΝ ΟΥΜΕΤΖΟΥΘ
 ΤΡΑΩΙ ΕΘΒΕ ΠΙΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
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 ΑQӨРЕ ТЗІРННН ΩΩΠІ ΒΕΝ ΝΔΕΖООУ ΑQТЗΘ Μ
 ΦТ ΑQЗОНЗЕН ННІ ΕΘРІ КΩТ Ν ΟΥНІ Μ ПОC.
 Ω ІЕZЕКІАС ΠΟΥΡΟ Ν ΘМНІ ΜΗ ΝΘΟК ΖΩК ΚΡΑΩΙ

- ἢ φοοῦ ἔβεν πῶαι ἢ παρχναγγελος ἔθ οὔαβ
 μνχανλ. Πεχαῖ δε πῶς ἴναρασι ἀν χε 2
 κβ. α. νισῦριος ἐρ 200ῦ | 2022εχ ἴμοι νεμ πα
 λαος παρχναγγελος ἔθ οὔαβ μνχανλ ἡθοῖ
 πε ἔταρῶαῖρι ἐρωοῦ ἔβεν πῆχωρ2 ἐρε τοῦηπι 5
 ἰρι ἢ ῥπε ῶο ἢ ραν ε ἀρναρμεν ἀνοκ νεμ
 πα λαος τηρῖ. Ὡ ἡσαιας πινῖω† ἢ προ-
 φητης οὔ πε πεκρασι 20κ ἢ φοοῦ ἔβεν πῶαι
 ἢ παρχναγγελος ἔθ οὔαβ μνχανλ. Πεχαῖ
 χε φαι πε πα ρασι χε νῆβιςι τηροῦ ἐτ 10
 μανασσῃ νεμ νερῶφῆρ ἐνοῦ ἐχῶι ναῖδῖ
 ἐρατῖ νεμῆι ἡχε παρχναγγελος μνχανλ ἐρ†
 κβ. β. χομ νῆι | νεμ νομ† ῶατ οὔβαστ ἔβεν τα
 μῆ† ἔβεν οὔβαῶοῦρ ἢ ῶε. Ὡ πα ἰωτ ἔθ
 οὔαβ ἱερεμῖας ἀνοκ ἴναγ ἐροκ ἢ φοοῦ νεμ 15
 παῖ νῖω† ἢ ἔνβς ἐτ ἐρ οὔωῖνι οὔο2 κρῶι
 ἔβεν πῶαι ἢ παρχναγγελος ἔθ οὔαβ μν-
 χανλ πεχαῖ χε ἀνοκ μεν ἴρασι ἢ 20ῖδ
 χε 10 ἢ οὔγρῶοῦ τηροῦ ἡτε ἰοῦα ἰρι νεμῆι
 ἢ νῖπετ2ῶοῦ τηροῦ οὔο2 ναῖβῶτς οὔβῆι 20
 ἔβεν οὔῶωλκ ναρε μῖχανλ δε δῖ ἐρατῖ νε-
 μῆι ἀρῶωπι νῆι ἢ οὔβοῡθῶς νεμ οὔλμα2ι.
 κδ. α. Ὡ ἱεζεκῖνλ πινῖω† | ἢ προφητης ἀμοῦ χε
 ἡτεκταμον ἐπεκρασι 20κ ἢ φοοῦ ἔβεν
 πῶαι ἢ παρχναγγελος ἔθ οὔαβ μνχανλ. 25
 Πεχαῖ χε ἀνοκ μεν ἴρασι οὔο2 ἴοῦνοῖ χε
 μνχανλ πε ἔταῖῖνι νῆι ἢ πῖχαρτης ἐτ
 εἰνοῦτ οὔο2 ἀιομκῖ ἀςχῶκ νῆι ἐβῶλ ἡχε

- τα προφητιὰ. Ὡ δανιηλ πιπροφητης φρωμι
 ἵτε νιἐπιθῦμιὰ μη νθок ζωκ краши ἡ φοογ
 ἔεν πωαι ἡ παρχнаггелос ἐθ ογав мнханл.
 Пєхаq ἡχε δανιηλ χε αψ ἡ ραши ἐθ нащфoз
 κδ. β. ἐ πα ρаши χε ογεί | παρχнаггелос мнханл⁵
 оусоп ан оγδε β аqι ψа рои ἐтаγ зит δε
 ἐ флаккoc ἡ νιμογi аγєр сфрагизин ἐχωи
 ἔен зан[с]фрагис. Мнханл δε παρχнаг-
 гелос аqмащфам ἡ ρωоγ ἡ νιμογi ἡпоуш-
 бонт ἐροι ἐ пthpq ἐтаизко δε оγн аqini¹⁰
 нни ἡ авбакоγм еqопт ἡ банбrhoγi еγке-
 ниωоγт оγoз аqтcoи. Ὡ πι тв ἡ апocтoлoc
 εθβε оγ тетєнраши ἡθωтєн оγн ἡ φοоγ
 ἔен пai ниω† ἡ ψai ἡтє παρχнаггелос ἐθ
 ογав мнханл. Пєхωоγ χε анон мєн тєн-¹⁵
 κє. α. ρаши ан χε мн ἡхн | ἔен оγниω† ἡ емказ
 ἡ знт ἔен пxinөpє нипараномoc ἡ ioγдai
 ер стаγρωνин ἡ пєн ѿс тнс пхтс ἐ тєнхн
 ἔен пєнм̄каз ἡ знт нєм пихωп εθβε тзo†
 ἡ иi ioγдai. Астамон ἡχε маpиам †пар-²⁰
 θєnoc χε асзωλ ἐ пiм̄зay ἡ шорп ἡ ткγ-
 риакн ἡθoc нєм нн εθ нємас асximi ἡ
 παρχн аггелoc ἐθ ογав мнханл ἐ аqскєр-
 кєр ἡ пiωни ἐβολзи ρωq ἡ пiм̄зay оγoз
 аqзємci зixωq еqзи шєннoγqi ἡ ωоγ χε а²⁵
 κє. β. пѿс тωнq. Ὡ захаріас нєм iωнннc | пєq-
 шpи мн ἡθωтєн тетєнєр ψai зωтєн ἡ φοоγ
 ἔен пωai ἡ παρχнаггелос ннханл. Пєхаq

- χε τρωι χε αφερ σφραγизιν ναϑ ἡ μηχανη
 ἡ ἀρχηαγγελος ἀνοκ δε ἡ οὐνη ιωαννης δε
 παωρη ἡ ρεϑτωмс ἡθοϑ πε πωρη ἡ ελισαвет
 τсуггенис ἡ μαριαμ ὁμαϑ ἡ πῶс κατα сарз
 εῶβε φαι тенρωι ἡ φοοϑ. Ὡ στεφανος 5
 παρχηαἰάκων ἡ προδομαρτϑρος (sic) μη
 κραωι ζωκ неман ἥεν παι νιωτ ἡ ψαι πεχαϑ
 χε αζα χε ἥεν πιναϑ ἐταϑει ὦνι ἐχωι αι-
 κῥ. α. ναϑ | ἐ νιφноῖ ἐϑοϑηη· ἐρε παρχηαγγελος
 μηχανη нем нιαγγελος τηροϑ сомс ἐ пен 10
 ὅс иηс пхс еϑса οϑинам ἡ φωτ ἡ ἀγαθος.
 Ὡ πι ρ ἡ ἀλοϑ ἀνανιαс азарιαс мисанη μη
 тетенρωι ζωтен ἡ φοοϑ ἥεν πωαι ἡ παρ-
 χηαγγελος μηχανη. Πεχωϑ ἡχε нη ἐθ οϑав
 χε πωс теннаρωι ан χε ἥεν пхинөре на- 15
 воϑχοдоносор ποϑро зитен ἐ τερω ἡ χρωм
 ἐθ μοϑ αϑοϑαзсагнι ἡχε φт ἡ μηχανη
 αϑнез пωаз ἡ пихром ἐβολ αϑөре τερω
 κῥ. β. ер ἡ φρηт ἡ οϑιωт. | Ὡ пхωρος ἡ нιμαρ-
 тϑрос нем нη ἐθ οϑав μη тетенρωι ἡθω- 20
 тен ἡ φοοϑ ἥεν πωαι ἡ παρχηαγγελος
 μηχανη. Πεχε нη ἐθ οϑав τηροϑ χε ἥεν
 οϑмеѳмнι οϑниωт пе пенρωι χε οϑει ἀναγκη
 нивен нем ἡказ ет анϑαι ἥарωϑ нιαρχηαг-
 гелос μηχανη αϑт хом нан шат енϑαι ἥа 25
 нивасанос етеммаϑ οϑоϑ ἡтенсωк ἡтен-
 мартϑриа ἐβολ нем пенάγων οϑоϑ εῶвнтϑ
 анѳι ἡ нαι νιωт ἡ ἀγαθон εῶβε φαι тенρωι

ΚΖ. Α. ἢ φοοῦ. Ὡ νιταγμα τηροῦ ἵτε | φηοῦ
 μη τετενραῶι ζωτεν ἢ φοοῦ. Πεχωοῦ κε
 ταφμηι πираῶι τηρῶ φων πε να μενρα†
 οὔνιω† γαρ πε πταιδ ἢ παι ῶαι φαι ἐτ φωρῶ
 ναν ριχεν πκαρι ἡμαγαιῶ αν αλλα βεν † 5
 κε φε οὔν. †νοῦ δε ὦ νιμενρα† ἢ κατ
 ρητ αμῶνι ἵτεν ἐρ σποαζιν ρων οὔν
 ἵτενἀρερ ἐ νενψγχι βεν πῶαι ἢ πιарχηἀг-
 γελοσ ἐθ οὔαβ μηχανη οὔορ ἡμον ρεβсω
 ἐ νανεῦ εὔερ πρεπι ἢ πιροп τοι ριωτεν 10

ΚΖ. Β. μη ποτε ἵτεν ρωλ ρεν ρανστολη | εὔχαιωοῦ
 εὔ χωνс ἐρε νενсωма μερ ἢ θωλεβ ἡσεκωλ-
 тен ἐβολ βεν οὔῶπι ἢ πεмθo ἢ нη ἐτε
 нιρεвсω ἐт φερι ὡοῦ τοι ριῶτοῦ οὔορ ἡсеοῦ-
 нoῦ саβολ ἡμον ἡχε на нιρεвсω ἢ καθαρος 15
 κε μηποτε ἡτοῦθωλεβ ρωοῦ ἢ βητεν.
 Мененса παι нιω† δε ἢ ῶπι нсеριтен ἐβολ
 ἡсе† ῶῶ ναν βεν нαι сахи ἡχε нη ἐте-
 маγ εὔχω ἡмос κε ὦ нисагρηт ἐт лoви пoс
 τετενῶπι ан ἡсхе τετεнῶπι ан ба тгн ἢ 20

ΚΗ. Α. нιρωми πως ἢ петенῶπι ба тгн | ἢ ποῦρο
 φ† нем пеарχηстраῦгoс ἐθ οὔαβ μηχανη
 πιарχηаггелoс. Μη τετεн ἐми ан κε тαι
 аγλη θα ним пе οὔορ φα ним пе παι аpи-
 тон .хе θα ποῦро те нем пеарχηстра- 25
 тггoῦс φн ἐт φωрх ἢ метχωρι нивен
 ἡπεмθo ἢ περбс ποῦро ἐ аq† наq ἢ нαι
 тαιδ τηροῦ εῶβε теrметχωρι тафμηι. †τοι

- ἢ ὡφῆρι δε ἵτετεν παρρησιὰ ὡα παι μα
 ἐτ са ἡοῦν οὔοζ αῖτῇ νωτεν ἡ παι ρητῇ ἢ
 ΚΗ. Β. οὐςγρχωρσις ἡν ἡ πετεν σωτεμ ἐροῖ. |
 εἰρω ἡμος κε ἡπ ερ ἰ ἐ ἡοῦν ἐ φμα ἡ
 πιζοπ ἡ τρεβσω ἡ ηιζωπ τοι ζι ὅηνοῦ αν 5
 μη μπετενσωτεμ εἴθε φη ἐταῖ ερ τολμαν
 αἰζωλ ἐ ἡοῦν ἡεν οὔρεβσω εσχαῖωοῦ ἡ
 πετεν ρητῇ κε οὔ πε ἐταῖωωπι ἡμοῖ. Ες-
 ἡνοῦτ κε αἰθορῶσωνζ ἡ τοτῖ nem ρατῖ
 οὔοζ λῡζιτῖ ἐ πχακι ἐτ саβολ πима ἐτε 10
 φριμι ναῶωπι ἡμοῖ nem πιθερτερ ἡτε ni-
 ναχζι. †νοῦ δε ὡ nenμενρα† μαρενσοῦτων
 ὅηνοῦ ἐ †αῖλη ἐт са бол γεμσι ἡ οὔκοῦχι
 ΚΘ. Α. ζινα αἰωανι ἐт ἡοῦν ἡχε πῶс | ποῦρο nem
 πεῖαρχηστратῡγοῦс μηχανῇ ἡτεῖ †ζο ἐροῖ 15
 ζινα εἴρεῖερ οὔναι nemωτεν nem πιωωπ ἡ
 нн ἐθ ὡατμεῖναι nem нн ἐθ γεμσι ἡατεν
 πιρο κε πιарχηαγγελос οὔнант φη ἐτετενερ
 ὡαι ναῖ ἡ φοοῦ οὔοζ ρнаха ὅηνοῦ са бол ан.
 Αλλα ταχρε νετενζηт nem νετενψγχι ἡ ὡορп 20
 οὔοζ †ζο ἐροῖ κε οὔει ηῖβι ἡ πωῖω ἡεν ὅμη†
 ἡ παι ὡαι ἡ φοοῦ αν μη ποτε ἡτετενσωκνωτεν
 ΚΘ. Β. ἡ οὔβιςι ἡεν παι μα φαι. Απαζ ἀπλωс αικηн |
 ἡтаμωτεн οὔοζ ἀ τετενῆμι ὡ nenμαρα(sic).
 Χε νιῶωω ἐταιῖαι ἡμωοῦ μαλιστα нн ἐт сахи 25
 nemан ζωοῦ ζανρωми ne μπερη† οὔοζ φ† ан
 пе. Αλλα μη наре οὔαι нахос ннн κε αῶ ne
 нιζεбσω ἐт χαιῶοῦ ιε ἐт саиωοῦ ιε αῶ пе

πσολσελ ἡ πισωμα μη ογον μετωβι батен
 φτ ιε φτ μει ἡ πιрамаδ ἐροτε πιζηки μη
 бен παουωω αιερ ζηки ιε τογωω αν ε ер
 рамад ιε ογον ογρωμι ναογωω ερεεωωπι
 бен ογθεβιο μη ἡп εсωωπι ἡ παι ρητ ω 5

λ. α. наменрат | ἡμον φт οι ἡ ωβι ιε ρμει ἡ
 пирамад ἐροτε πιζηки ἡ несωωπι алла тна
 тамок ε нигевсω ет саіωоу нем нн ак-
 ωανογωω ε ζωλ ε парістон ἡ мнханл сем-
 пωа ἡтектнитоу зіωтк. θωзс ἡтек λφε 10
 бен ογнес ογοз іаг пекзо ёвол ёте пег
 оγωзем φαι пе ἡ παι ρηт εөреκзιοуі ёвол-
 зарок ἡ п ёт ζωоу нивен ογοз ἡтекер ωαι

λ. β. нем пiархнаггелос | ёо оγав мнханл калωс
 Огоз агωανθазмек ε парістон ἡ мнханл 15
 пiархнаггелос тоγво ἡ пекзнт ёволза
 петзωоу нивен ογοз аліоуі ёволзарок ἡ
 мегі нивен ет сωq ογοз текстолн ёт са-
 іωоу ογοз акωанωе нак ε текκλнсіа ἡ φт
 ёте θαι те пнι ἡте тпросеγχн боxι ёвол- 20
 зарок ἡ порніа нивен нем ннмкаγз нем
 ніωωлев ογοз тзiωтк ἡ пι тоγво нем тзi-
 ρннн нем тмеθмнι ογοз екзнл ε боγн е не-
 ρаγλноу бен ογρωι εөрекраωι нем пiар-
 хнаггелос мнханл. Аγωанθазмек ε φмωит 25
 ἡ пзоп ἡ поγро ἡ мнι нем пегархнстра-

λδ. α. тγгоус | хω ἡ неκмеθнант нем неκλграпн
 ἡсеаоγων ἡ про ἡпι зоп φн де ёт ек-

- ΝΑΤΗΙϞ ΧΝΑΧΕΜϞ ΤΑΦΜΗΙ ΖΙΧΕΝ †ΤΡΑΠΗΖΑ
 Ἰ ΠΕΚἸΘΟ ΑΚΩΑΝΟΥΩΩ ΕΘΕΚ †ΩΟΥ Ἰ ΠΑΡ-
 ΧΗΑΓΓΕΛΟС ΜΗΧΑΗΛ ΠΑΡΧΗCΤΡΑΤΥΓΟΥC Ἰ ΠΙ-
 ΟΥΡΟ Ἰ ΜΗΙ. ΧΩ Ἰ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟC
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 ΝΑΩΩΠΙ ΕϞΩΗΠ Ἰ ΠΕἸΘΟ Ἰ Φ† ΝΕΜ ΠΑΡ-
 Ᾱ. Β. ΧΗΑΓΓΕΛΟC | ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΟΥΟΖ ΑΚCΕΛ-
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 Ᾱ. Β. ϞΝΑΩΩΠΙ ϞΜΗΝ Ϟ†ΖΘ Ἰ Φ† Ε ΧΩΚ | Ἰ CΗΟΥ

NIBEN ZINA ÌTEQ EP ZMOT NAK Ì NEKETHMA
 THPOY KATA PΩI Ì PEKMEYÌ. IE XOYΩ Õ
 ΠΜΕΝΡΙΤ È ΧΟΣ ΝΗΙ ΧΕ ΑΙΩΑΝ† Ì ΟΥΜΕΤΝΑΗΤ
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 COYΤΩΝ ΞΕΝ ΠΙΝΑΖ† ÌΤΕ ΠΩC. ΠΛΗΝ CΩΤΕΜ
 ΑΝΟΚ †ΝΑΤΑΜΟΚ ΜΗ ΟΥΟΥΡΟ Ì ΟΥΩΤ ΑΝ ΕΤ

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 ΚΕ ΟΥΑΙ ΟΥΟZ ΠΙΟΥΡΟ CΑ ΠΩΩΙ Ì ΠΤΗΡQ.
 ΑΡΕΩΑΝ ΟΥΑΙ CΕΜΝΕ ΟΥΜΕΤΩΦΗΡ ΟΥΤΩQ ΝΕΜ
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 ΑQÌΡΙ Ì ΦΗ ÈΤΕΜΜΑΥ ΧΕ QCΩΟΥΝ ÌΧΕ ΟΥΝΙΩ†
 ΤΕ ΤΕQΔΑΖΙC ΟΥΟZ QΞΕΝΤ È ΠΟΥΡΟ Ì CΗΟΥ

ΛΓ. Β. NIBEN ΟΥΟZ ΟΥΟΝΩCΟΜ ÌΜΟQ È ΝΑΖΜΕQ | ΖΛ 20
 ΝΕΝΖΕΖΙC Ì ΠΙΚΟCΜΟC ÈΤ ΟΩ Ì ΞΙCΙ ΖΙ ΘΛΙΨΙC
 ΖΙΝΑ ÌΤΕQΧΙΜΙ Ì ΟΥΠΑΡΡΗCΙΔ ΞΑΤΕΝ ΠΟΥΡΟ
 Ì ΦΡΗ† Ì ΟΥΝΙΩ† Ì ΡΩΜΙ ΩΑΤΕ ΖΑΝΚΕΧΩ-
 ΟΥΝΙ ΧΙΜΙ Ì ΟΥΖΜΟΤ ÈΒΟΛΖΙ ΤΟΤQ. ΠΑΙ ΡΗ†
 ΟΥΟΝ NIBEN ÈΤ † Ì ΟΥΑΓΑΠΗ ΙΕ ΟΥΔΩΡΟΝ ΞΕΝ 25
 ΦΡΑΝ Ì ΠΙΑΡΧΗΑΓΓΕΛΟC QΩΟΠ ÈΡΟQ ÌΝΝΟΥ-
 ΔΩΡΟΝ ΟΥΟZ QÌΜΙ ÌΜΩΟΥ Ì Φ† Ì ΦΡΗ† ÈΤ
 ΕQΧΩ ÌΜΟC ÌΧΕ ΠΧC ΠΕΝΝΟΥ† ΞΕΝ ΟΥΜΕΘΜΗ.

- Χε φη ἐτ ὡπ ἢ οὐπροφήτης ἦεν φραν ἢ
 λδ. α. ἢ οὐπροφήτης ἐρεβι ἢ πβεχε ἢ οὐπροφήτης |
 ογορ φη ἐτ ὡπ ἐρορ ἢ οὐθμνι ἦεν φραν
 ἢ οὐθμνι ἐρεβι ἢ πβεχε ἢ οὐθμνι ογορ φη
 ἐθ νατσε θηνοῦ ἢ οὐὰφοτ ἢ μωοῦ ροχ ρεν 5
 πα ραν χε ἢθωτεν να π̄χс αμην †χω ἢμοс
 νωτεν χε ἢνε ρτακὸ ἢχε περβεχε. Ἐῶπ
 δε ακωανῖνι οὔαωρον ἢ φ† ἔχεν φραν ἢ
 περархнаггелос ἐθ οὔαβ μнχανῆ ιе οὔμε-
 θнант ιе κε ρλι ἢ ἀραπн ιτε κοῦχι ιτε 10
 νιω† ἦεν πωαι ἢ μнχανῆ ἢπε еρερ ρнт в
 ἦεν πρзωв μηποτε ἢτεκτακὸ ἢ πεκbici ἢμιν
 λδ. β. ἢмок алла нарт | ρολωс ἦεν οὔταχρο ат-
 бне скандалон. Χε παρχнаггелос мнχανῆ
 ρῶπ ἢμωοῦ ογορ ρῖνι ἢμωοῦ ἢπεμθο ἢ 15
 φ† εῦсθοι ἢ сθοι ἢ οὔϐι ογορ ρβι ἢ псoбнι
 ἔχωοῦ ρина ἢτοῦ совт нωοῦ ἢ ρанὰραθон
 εῦοι ἢ νιω† ογορ ἢτερбιτοῦ ἢ тотq ἢ φ†
 ρина ἢтоῦнозем ἐβολза николасис ѡа ἐнез.
 Алла теноῦω ѡ е ἔми ἐ нн ἐте φ† † ἢμωοῦ 20
 ἢ ѡевиѡ ἢ нирωми ἐт ini οὔωοῦωωοῦωи нем
 нiагaпн нем ниметнант ἐτοῦ† ἢμωοῦ ἢ
 λε. α. φ† ἦεν φραν | ἢ παρχнаггелос ἐθ οὔαβ
 мнχανῆ. Νθορ δε ρер διακωνин ἢμωοῦ ἦεν
 пикосмос ογορ агωανοῦῶтев ἐβολза παι 25
 еων ѡаρωοпоῦ ἐρορ ἐ ненаγλнoῦ ἢ περoῦро.
 Cωтем еθpитамωтен ἐ тαι αρχн ἐт ои ἢ
 νиω† ρина ἢтетент ѡοῦ ἢ φ† ἢ παρχнаг-

- ΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΕ ΟΥΟΝ ΟΥΜΑΙΝΟΥΤ
 Ì ΡΩΜΙ Ì ΘΜΗΙ ΉΕΝ ΣΕΝΑΖΩΡ ΤΒΑΚΙ QΜΕΙ Ì
 ΤΜΕΤΝΑΗΤ ΝΕΜ ΤΑΓΑΠΗ È ΠΕQΡΑΝ ΠΕ ΔΩ-
 λῆ. β. ΡΟΘΕΟΣ. ΟΥ ΟΖΝΕ ΟΥΟΝ ÌΤΕ ΦΑΙ | Ì ΟΥΒΟΗΘΟΣ
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 ΓΑΠΗ Ì ΦΡΗΤ Ì ΠΕCΖΑΙ ΟΥΟΖ ΝΕ ΟΥΟΝ ÌΤΩΟΥ
 Ì ΟΥΝΙΩΤ Ì ΔΩΡΟΝ ÈΧΕΝ ΦΡΑΝ Ì ΦΤ Ì ΠΙΑΡ-
 ΧΗΔΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΙCΧΕΝ ΠΙCΗΟΥ
 ÈΤΑΘΩΟΥΤ ΝΕΜ ÌΟΥ ÈΡΗΟΥ ΟΥΟΖ ΝΑΥΟΙ Ì 10
 ΑΛΟΥ Ì ΠΙΒ ΟΥΟΖ Α ΝΟΥΙΟΥΤ CΩCΠ ΝΩΟΥ Ì
 ΟΥΝΙΩΤ Ì ΚΛΗΡΟΝΟΜΙΑ ΕCΟΥΕCΘΩΝ ΉΕΝ ΟΥ-
 ΜΕΤΡΑΜΑΔ ΝΕΜ ΖΑΝΧΡΗΜΑ ΕΥΟΥ ΝΕΜ ΖΑΝΜΗΩ
 λῆ. α. Ì ΖΜΟΥ ΙCΧΕΝ ÈCΩΟΥ | ΨΑ ÈΖΩΟΥ ΨΑ ΤΕΒΝΩΟΥ
 È ΝΑΩΟΥ ΝΕΜ ΠCΩCΠ Ì ΝΕΝΚΟCΜΗCΙC Ì ΠΙ- 15
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 ΟΥCΥΝΗΔΕCΙC È ΝΑΝΕC ÈΒΟΥΝ È ΦΤ ΝΕΜ ΠΕ-
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 ΔΕ È CΟΥΙΒ ΚΑΤΑ ΑΒΟΥ ΨΑΥQΙΡΩΟΥΨ È ΤΘΥ-
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 ÌΤΕ ΠΙΑΡΧΗΔΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΉΕΝ
 ΟΥΝΙΩΤ Ì CΠΟΥΔΗ ΧΩΡΙC ΜΕΤΑΡΚΟC. ΜΕΝΕΝCΑ
 λῆ. β. ΦΑΙ ΨΑΥΒΩΤΕΒ | Ì ΟΥÈCΩΟΥ È ΑΥΖΙΤΟΥΤ È ΠQΙ-
 ΡΩΟΥΨ Ì ΝΙΒΡΗΟΥ Ì ΝΕΜ ΝΙΔΓΑΠΗ ΕΥΕΡ ΠΡΕΠΙ 25
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 Ì ΙΒ ΚΑΤΑ ΑΒΟΥ ΨΑΘΩΟΥΤ Ì ΟΥΟΝ ΝΙΒΕΝ

- ΕΤ ΨΑΤ Ì ÆΡΕ ΝΕΜ ΖΑΝΒΕΛΛΕΥ ΝΕΜ ΖΑΝΒΑΛΕΥ
 ΝΕΜ ΝΗ ÈΤ ΕΡ ÆΛΕ ΖΙ ΖΑΝΟΡΦΑΝΟΣ ΝΕΜ ΖΑΝ-
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 ΕΥΕΡ ΔΙΑΚΩΝΙΝ ÌΜΩΟΥ ÆΕΝ ΟΥΝΙΩ† Ì ΜΟΘΝΕΣ
 λζ. α. Ì ΨΥΧΗ ΝΕΜ ΟΥΟΥΩΣΘΕΝ Ì ΠΠΛΑ ΝΕΜ | ΟΥΡΑΩΙ 5
 Ì ΖΗΤ ΨΑΤ ΟΥΧΩΚ ÈΒΟΖ Ì ΠΙΟΥΩΜ. ΤΟΤΕ
 ΨΑΥΙΝΙ ΝΩΟΥ Ì ΟΥΗΡΠ ΕΦCΟΤΠ ΕΥΩΤΖ ÈΡΩΟΥ
 ΨΑΤ ΟΥΧΩΚ ÈΒΟΛ ÆΕΝ ΠΙCΩ ΨΑΥΘΩΖC ÌΤΟΥΑΦΕ
 ÆΕΝ ΟΥΝΕΖ ΕΦΤΑΙΝΟΥΤ ΕΥΧΩ ÌΜΟC ΧΕ ΜΑΩΕ
 ΝΩΤΕΝ ÆΕΝ ΟΥΖΙΡΗΝΗ Ò ΝΕΝΜΕΝ[Ρ]Α† Ì CΗΝΟΥ 10
 ΧΕ ΔΝΕΡ ΠΕΜΠΩΑ Ì ΟΥΝΙΩ† Ì ΤΑΙΟ Ì ΦΟΟΥ
 ÆΕΝ ΠΧΙΝÌ Ì ΝΕΤΕΝΒΑΛΑΥΧ ÈΘ ΟΥΑΒ ÈΒΟΥΝ
 È ΠΗ Ì ΝΕΤΕΝ ÈΒΙΑΙΚ. ΦΑΙ ΔΕ ΑΥΧΕΜΟΥ ΕΥΡΑ
 ÌΜΟQ ÆΕΝ CΟΥ ΤΒ ΚΑΤΑ ΑΒΟΤ ΨΑΤΕ ΠΟΥΩΕΝ-
 λζ. β. ΝΟΥQI | ΦΟΖ È ΜΑΙ ΝΙΒΕΝ ÌΤΕ ΤΧΩΡΑ ΤΗΡC 15
 Ì ΧΗΜΙ ΟΥΟΣ ΝΑΡΕ ΟΥΜΗΩ ΨΟΥΨΟΥ ÌΜΩΟΥ
 Ì ÆΗΤΟΥ ÌCΕ† ÒΟΥ Ì Φ† ΠΟΥΡΕΦΘΑΜΙΔ ΕΘΒΕ
 ΠΩΟΥ Ì ΝΟΥΖΒΗΟΥ Ì ÈΘ ΝΑΝΕΥ ÌCΕ† ΤΑΙΔ Ì
 ΕΜΤΟΝ Ì ΝΟΥΙΟ† ÈΤΑΥΧΦΩΟΥ ÈΡΕ ΡΩΜΙ ΝΙΒΕΝ
 † ΤΑΙΔ ΝΩΟΥ ÈΘΒΕ ΤΟΥΠΡΟΖΕ[ΡΕ]CIC ÈΘ ΝΑΝΕC 20
 ÈΤΑΥΟΥΩΝΖC ÈΒΟΛ ÆΕΝ ΦΡΑΝ Ì Φ† Ì ΜΗΧΑΗΛ.
 ΑΥΧΕΜΟΥ ΔΕ ΟΥΝ ΕΥΦΗΤ ÈΒΟΛΖΑ ΠΩΟΥ ÈΤ
 ΨΟΥ†Τ ΑΛΛΑ ΝΑΡΕ ΤΟΥΖΕΛΠΙC ΤΑΧΡΗΟΥΤ ÆΕΝ
 λη. α. Φ† ΝΕΜ ΠΑΡΧΗΔΡΓΕΛΟC ÈΘ ΟΥΑΒ | ΜΗΧΑΗΛ.
 ΑCΨΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΟΥCΗΟΥ ΕΦΟΙ Ì ΝΙΩ† 25
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 CΑΖΝΙ ÌΧΕ Φ† ΕΨΤΕΜΘΡΕ ΤΦΕ Ì ΟΥΜΟΥ Ì
 ΖΩΟΥ ΖΙΧΕΝ ΠΚΑΖΙ Ì ƒ Ì ΡΟΜΠΙ ΕΘΒΕ ΝΙΝΟΒΙ

ἢ νιῶνρι ἵτε νιρῶμι ῶατε πκαζι τηρῳ ἢ
 χημι ῶορτερ nem nh ἔτ ῶοπ ἢ ἕητῳ εῶβε
 πῆσι ἢ ἱμετατσί nem πτακο ἢ πῆκο ἢ
 φρη† ἔτ cῆνοῦτ τότε ἃ οὔμῃω χα τοτοῦ
 ἐβολ αὔμοῦ nem νιτεβνωοῖ αὔῳ† ἐβολ 5

Ἄη. β. εὔσοπ xε οὔει | ἢπε πῖμῳῳ ἵτε ῥῥων ἱ ἐ
 πῳῳι οὔδε οὔμοῦ ἢ ῥῳῳῳ ἢπ εῳἱ ἐ πεснт
 ριχεν πκαζι ἢ ῥ ἢ ρομπι εὔμῃη. Παῖ ρῳμι
 δε εῶ οὔαβ nem τεῳсῳι ἢπ οὔχα τοτοῦ
 ἐβολ ἕен φη ἐ ναῖρι ἢμοῳ κατὰ ἄβοτ 10
 εὔτωβρ ἢ φ† nem πεῳαρχηἀγγελοс μηχανῇ
 εὔχω ἢμοс xε φ† ἢ μηχανῇ ἢп εῳωἱ ἢ
 πεῳωρον οὔδε τεῳαῳπῃ ἐβολῥαρον ἄνον
 ἕα νεῳεβιαῖк οὔορ ἐти εὔбен ναι αὔῳτοτοῦ
 ἢ ῳἱβτ ῥῳῳῳ οὔн οὔορ ἃ οὔμῃω ἵτε ἵοῦ- 15

Ἄθ. α. τεβνωοῖ τακῶ. Σταὔχωκ δε ἐβολ | ἢ ρομπι
 β† αὔῳτοτοῦ ἐ ἱμαρ ῥ† ἃ ῥῳв нивен ἔт
 τοι νῳῳῳ κηη ἐ αὔер ἕаε ἐβηῇ εὔκοῳχι
 αссῳхп νῳῳῳ ἢ οὔτεβνωοῖ τηροῦ αὔμοῦ
 ἐβηῇ ἐ οὔεсῳῳῳ ἢ οὔῳт. Πεχε πῖεῳсевнс 20
 ἢ ρῳμι ἐ τεῳмакариа ἢ сῳи xε ὦ та сῳнι
 ἄρι ἐми xε φοοῦ πε соῦ ἱἃ ἢ παῶπι πεῳрас†
 δε πε πῳαι ἢ πῖαρχηἀγγελοс εῶ οὔαβ μη-
 χанῇ. Μαρεν ῳῖῳῳῳῳ ἐ πῖαῳρον ἵтентнῳῳ
 ἐ· πῖοῖкonoмoс ἵтeнῳῳт ἐ παῖ κε ἐсῳῳῳ 25

Ἄθ. β. ρῖна ἵтeнсῳῳ† ἢ πῳαι ἢ πῖαρχηἀγγελοс |
 εῶ οὔαβ μηχανῇ αὔῳανμοῦ δε ἄнон на
 пῶс αὔῳан ὦнῃ ἄнон ἵοῦῳ οὔн не οὔορ

- μαρε φραν ἢ πῶς ὡπι ἐρσμαρwoyτ ὡα
 ἐνεε. Πεχε τερςσιμι δε ναq κε ρωνb ἵχε
 πῶς ὦ πα con κε ρ nemni ἵχε παι ἵκα2 ca
 βοyn ἢ παρηт ἵχεν бат2η ἢ caq αλλα
 ἵπιχηм репi ἵтаερεтин ἵмоk κε ογει †cwoyn 5
 ἢ нη ἐταγῶπι ἵмон. †ноу δε ογνiω† πε
 па ρawи κε ἵп екер ποvw ἢ па dωpon ἢ
 м. α. †† аrioγi ὦ πα con ἢ φρη† ἐтакxoc | ἐт
 α τοoyi δε ὡπι ἢ соу iв ἢ паdπi αγτωoy-
 noy ἵχεν ὡрп ἐмаωω αγxωk ἵпоуwемwи 10
 ἐπτηрq ἐβολ ογο2 ἵп ογxωxι ἢ 2ли ἵτε
 пchoy ἵпоу ωсθен ογο2 ἵпе 2ли cωxп
 нwoy ἐβελ ἐγкоуxι ἢ нwiт nem ογкоуxι ἢ
 нрп wате noy ке 2евсω агкнн ἐβнλ ἐ нη
 ἐт ογбiсmoу ἢ бнтоу 2олωс. Ναγxη δε 15
 βен nαι ναу cmoу ἐ †† nem πiарxηaγγелoc
 ἐθ ογав мнxанλ еγ2ωс ογο2 еγсmoу ἐ ††
 ἢ πiε2ooу nem πiεxωp2 βен бан ер мwoγi
 м. β. еγoω | ἐβολ еγxω ἵмоc κε ὦ пенбс iнс пxс
 ари вонθiн еpon ὦ πiарxηaγγелoc мнxанλ 20
 ма†2o ἢ πῶс ἐxωн 2иnа ἵτεqλoγωн nан ἢ
 тxиx ἢ пeρ2moт nem пeρcmoу мнпote ἵτεq-
 тако ἵтoteн ἵχε т2ελπic ἵте тек агапн
 nem пeкаωpon φai ἐт енiни ἵмоq ἢ ††
 ἐхен пекpан ἐθ ογав ὦ πiарxηaγγелoc 25
 мнxанλ. Нθок ἐт cwoyn ἢ nen2ηт nem
 теnагапн ἐboyn еpok ογο2 ἵмон ἵтан ἢ
 ογпростатнс ἐβнλ еpok ἵθок ἐт oi нан ἢ

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- ΜΑ. Α. ΠΡΟΣΤΑΤΗΣ | ΙΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΨΑ ΤΝΟΥ
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 ΟΥΝ ΧΕ Ν ΝΕΝΧΩΧΙ Μ ΠΕΚΑΩΡΟΝ ΝΕΜ ΤΕΚΜΕΤ-
 ΝΑΗΤ ΜΑΡΕ ΤΕΚΜΕΤΑΓΑΘΟΣ ΕΡ ΨΟΡΠ Ν ΤΑΖΟΝ.
- ΜΑ. Β. ΚΩΤ ΝΤΕΝ ΦΤ ΝΤΕΡΕΡ ΟΥΝΙΩΤ Ν ΝΑΙ ΝΕΜΑΝ | 10
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 Μ ΦΡΗΤ Ν ΝΕΝΙΟΤ ΤΗΡΟΥ ΧΕ ΟΥΕΙ ΖΗΠΠΕ Ω
 ΠΕΝΠΡΟΣΤΑΤΗΟ ΚΝΑΥ Ε ΝΗ ΕΤΑΥΤΑΖΟΝ ΕΘΒΕ
 ΝΕΝΝΟΒΙ ΝΑΝΕΣ ΝΑΝ ΝΤΕΝΜΟΥ ΤΝΟΥ ΦΜΟΥ
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ἡπε ἢ ὅρε νε ρατ †ζελπις ἡτε φ† ξε ἡθοϋ
 ἔτ ἐρ ρμοτ ναν ἢ ρωβ νιβεν. πεχε †μα-
 καρὶὰ δε ἔτεμμαϋ ξε καλωc ἀκὶνι νηι ἢ
 ταςϋμφονιὰ ἔθ μερ ἢ ραωι καλωc ἀκὶνι
 ΜΔ. α. νηι ἢ οϋcολσελ | nem οϋραωι nem οϋμετ-5
 ραμαὸ ἡτε νενψϋχη ἔτε φαι πε περ φμεϋὶ
 ἔτ ταινοϋτ ἢ παρχηαγγελος ἔθ οϋαβ μη-
 χανλ Ταφμηι ὦ παcon ξε ιcχεν ωορп ἢ
 φοοϋ ψα †νοϋ ἡπεс таρno ἡχε οϋ μοϋμι
 ἢ ерmη βεν ναβαλ οϋορ ἐρε οϋχρωm οϋωm 10
 βεν πα ca βοϋν εῶβε πωαι ἢ παρχηαγγελος
 ἔθ οϋαβ пенпростатнс мнханл. †ноϋ δε
 ὦ παcon αναϋ ξε χнаєr οϋ μηποτε ἡτε
 пензωpon тако οϋορ ἡтен† ὅci ἢ πι κε
 ΜΔ. β. οϋαι ἔт ankhη ἢ αιϋ | ξε οϋει anсωtem ε 15
 псаb παγλос ρxω ἡμοc ξε φη ἔταρzi totq
 ἔ ἱρι ἢ οϋὰγαθον μαρερχοκq ἐβολ ψα πε-
 ρооϋ ἢ οϋὼnз ἐβολ ἢ пен ὅс ιηс пxс ρηппе
 οϋν ἄnon anzi toten ἔ πιρωb ἔθ naneq
 μαρεнρωic ἢ тенχοκq ἐβολ. Πexaq δε нас 20
 ξε οϋ πε ἔтωоп nan ὦ τасωni ιcχε ρρωωι
 ἔ φη ἔтенωат ἡμοq πεxac βεν οϋραωι ξε
 οϋон οϋμοϋки ἢ ωik ἢ toten cemпωa ἡтен-
 хаq ба totou ἢ ниснноϋ nem οϋκοϋxi ἢ
 neз ρρωωι ἔ †hre nem пѳωзс ἢ τὰφε ἢ 25
 МЕ. α. нисноϋ | алла ἡмон ἢ ωит ἡтан οϋδε οϋcоϋὸ
 πεxaq ξε тафμηι ὦ τасωni ἐρε nai ωоп
 nan πε ἡмонтен ἐсωоϋ ἔωатq алла πε ете

- ρναρ ἢ φτ μαρερωωπι φτ κωτ ἵσα ρλι ἵ
 TOTEN ἂν εβηλ ετενχομ ἵ φρητ ἐτ εβηογт
 χε τῆναμενριτκ πῶς ταχομ νανε с ἵτεντ ἵ
 ογκογχι ἐρоте ἵτενωτεμ τ ρλι ἐ πτηρρ αλλα
 φη ἐταρὶ ριχεν παρρητ τῆναχορ νε ρηππε 5
 ογον κε ρωос ἵτε πιογαι πιογαι εῶβε πι-
 μογ δγκηη ἵсепи ναη τῆναδὶ ἵ παρρωос ἵ
 ρε. β. ωορп ἵταωοпρ | ἵ сого ἐ πсовт ἵ πιαωρον
 καλογ ἵτερρωωι ἵ πιαωρον εῶβε πιαос εῶβε
 πιαων нем εῶβε πχωρ ἵ πисογδ ἀρεωαν ρаст 10
 δε ωωπι τῆναδὶ ἵ φη ἐτε φων ἵ ρωос ἵθο
 ρω ἵταρωλ ἵтаωωп ἵ ἵηтρ ἵ ογῆсωог ἵ
 теνωатρ ἐ πι ωαι ἵ ρаст χε ἵθορ πε πι-
 нωт ἵ ωαι ἵτε πιαρχηἀггелос ἐθ ογав
 мнханл оγορ ανωανχιμὶ तेन्नाογωм ανω- 15
 теμχιμὶ तेन्नाт ωог ἵ φт. Ογορ ανωαν-
 ρε. α. μογ ογн πῶс πε ἐθ ναωοптен | ἐρορ χε ογעי
 ἵπε нχωχι ἵ περρωон. Пехе τσοφιαстнс
 ἵ сгими наρ ὠ па соη па ρωос нем φωк
 ἵмаγатоγ αν αλλα нем па κε ерωων ογορ 20
 τт ἵ та ψγχη ἐχεν п ωωρον ἵ πῶс нем
 τметнант Пехе песгαι δε нас χε καλωс
 ὠ та сони ογπροгересис ἐнанес аре ογ-
 онгс ἐвол Πληη χω ἵπε ерωων νε ἐ πхин-
 ρωос τ ἵτε κε ἀφε ἵ ἵηтρ ἵ φρηт ἵ псахи 25
 ἵ псаб παγλос Мeneнca φαι αρδὶ ἵ περ-
 ρε. β. ρωос φη ἐτερδὶ | ἵ нмγстнpион ἵ ἵηтρ
 агтнпρ ἵа писογδ ογορ агт ἵ писογδ ἵ

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ΜΗ. Α. Αςχω ἢ ναι εςριμι ἕεν οὐνῶαυι ἐταρναγ |
 ἐ προῦδ ἢ πρωκζ ἢ πεс πνα αῤωθορτερ
 εῶβηтс οὔοz αῤραυι ἐ πταχρο ἢ πεснаζ†.
 Πεχαq нас хе τωοῦνι qιρωοῦω ἐ †просфора
 nem πινεζ ἵτεν οὔοpпоу ἐ †εκκληсиα οὔοz 5
 ἵτεν хω ἢ †трапнζα nem νικοῦχι ἢ οὔωικ
 οὔοz qιπρωοῦω ἢ οὔκοῦχι ἢ βο† ζινα ἵтаωе
 ннι ἐρε φ† θεω οὔε̄сωοῦ ἐрон ἵтенсoв† ἢ
 т̄hre ἢ нисннoу ἕен παι νιω† ἢ ωαι ἢ φοοῦ

ΜΗ. Β. сатотq де αῤτωνq ἕен οὔνιω† ἢ спoудн | 10
 nem οὔсγннaεсic ἐ nanес ἐ hoуn ἐ φ† nem
 пeqархнaггeлoс ἐθ οὔав мнхaнл Αqбι ἢ
 пизвoс наqмoу де eq†гo ἐ φ† ἢ мнхaнл
 ζиnа ἵтeqсoῦтoн пeqмoит οὔοz ἕен пxinθ-
 pеqсиниωoῦ αqι ζиxен οὔ ма ἢ ἐсωoῦ пeχαq 15
 наq хе т̄зирннн ἢ пимeнpит Пexе пимa ἢ
 ἐсωoῦ наq хе ἐхoк зoк пexе пieγсeвнс ἢ
 pωмι ἢ пимa ἢ ἐсωoῦ хе мн †наxимι ἢ οὔе̄-
 сωoῦ ἕа totк ἢ φοοῦ εῶβε οὔνιω† ἢ pωмι

ΜΘ. Α. αqι ἐхoн пexе пимa ἢ ἐсωoῦ | наq хе οὔнp 20
 тe тeq†мн Пexаq де наq хе qρωυι ἕа οὔ-
 тeрмнс хе пимa ἢ ἐсωoῦ хе moi ннι ἵтeq-
 †мн ζиnа ἵтaтнiq нак пiагaθoс де ἢ pωмι
 αῤсωoῦтeн наq ἢ пизвoс ἢ †сζимι eqxω
 ἵмoс хе бi ἵθaи ἕа totк ωa Ϝ ἢ ἐζooῦ 25
 aиxтeмiни нак ἢ οὔтeрмнс ωли ἢ пизвoс
 κοι ἢ pеmгe ἵмoq Αq ep οὔω ἵхе пимa ἢ
 ἐсωoῦ пeχαq хе οὔ пe ἐ †наaиq ἢ παι звoс

- ἡμῶν ἑλὶ βεν πα νι ἐφτ' ἢ ἑλὶ ζωτq ἐβηλ
 ΜΘ. Β. ἔ ζανσορτ ἃ πῖμα ἢ ἐσωογ | δε ταςθo ἔ
 πιεγσεβηс ἢ ρωμι ἐρε πιζβωс ἢ τοτq Αqκοτq
 ζι περμωιτ ἐρριμι βεν ογῆωαωι ἐρμεγῖ βεν
 περζηт χε ογ πε ἔ τῆαιαιq ἱε ογ πε ἔ 5
 τῆαχοq ἢ τερσεζιμι ἐτ ἐρμoωι ζι περμωιτ
 ἐρριμι ἐρε νερβαλ ζορω πε εῶβε πιριμι αq-
 сомс εῖ περῆθo Αqναγ ἔ παρχηαγγελoс εῶ
 ογав мнханл αqι ἐqταλhoγт ἐγζθo ἢ ογoβω
 ἢ φρητ' ἢ ογνιωτ' ἢ ἀρχων ἢτε πογρο ἐρε 10
 ζαναγγελoс moωι немаq εγoι ἢ псmot ἢ
 П. Α. ζανματοι αq ἐр ζοτ' ἐμαωω ἔ αqcoкq | ἐβολ-
 ζα πῖμωιτ ἢ moωι αqχω ἢ πῖμα ἢ moωι ἢ
 παρχων нем περματοι. Ἐταqφοζ δε ἐροq
 ἢχε παρχηαγγελoс εῶ ογав мнханл αqcoк 15
 ἢ пихамос ἐт τοι ἔ ρωq ἢ πιζθo ωα δωρο-
 θεoс αqδoζι ἐратq πεχαq χε χερε δωροθεoс
 пипиcтoс ἢ αqαθoс κζηл ἐθων ἱε ἐτακῖ ἐβολ
 θων ἐκοι ἢ παι ρηт' ἐρε ται ωθην талhoγт
 ἐрок екmoωι ἡμαγатк ζι φμωιτ Αq ἐр ογῶ 20
 ἢχε δωροθεoс πεχαq ἔ наq ογhoγ δε ἐβολ
 П. Β. ζα παρχων χε тзирннн нак ζωк | ὦ кγρι па
 бс παρχων καλωс αqωωπι ἢχε πεκxинῖ ωα-
 ρон ἢ φοoγ. Πεχε παρχων δε наq φη
 ἢθoq πε мнханл мн θεoπicθe ωнῃ Πεχε δω- 25
 роθεoс ἐρε περζo φωῃт ἔ пказι εῶβε πῶoγ
 ἢ παρχων χε cωнῃ ἢχε теквoкῖ ὦ па бс
 πεχε пистратγлатнс наq ογ χε πε φαι ἐτε

ἢ τοτκ Πεξε δωροθεος ναq εqωπι xε πρβωc
 να τα cζιμι πεξε παρχων δε ναq xε κνα
 ep ογ нас Πεξε δωροθεος ναq xε ογνιω†
 ἢ ρωμι αqι ωα ροι ἢ φοογ ἢπι xιμι ναq ἢ
 πλ. α. φη ἐτ τοι | ἢ ἐ πεqcmοτ ογδε ἢμον νογв 5
 τοι ἐ nenxix εθε παι чоγ ἐτανφοz ἐροq
 Αιδιτс εθριthic ба ογέσωγ ἢπε qδιτс ἢxe
 πιμα ἢ ἐσωγ ογoз †εμι an xε ογ πε ἐ
 †наαiq iε ογ πε ἐ †нахаq ба τοτq ἢ παρ-
 χων Πεξε παρχων ναq ετε ἢθοq πε миханл 10
 xε ἐωωп ἀнок αiωανωωρι ἢмок ἢтабi наk
 ἢ πιέσωγ xнаωопт ἐрок ἢ φοογ nem нн
 ἐθ nemнi Аq ep ογὼ ἢxe δωροθεος πεхаq
 xε λга ω па ѿс арит ἢπεῖπωα εθρεκωωпи
 ба тскекепи(sic) ἢτε пни ἢ петенвок Πεξε 15
 παρχων φη ἢθοq πε миханл ἢ ογαι ἢ нiaг-
 геλοc ἐτογeз nemaq бен пcmοт ἢ ογματοι
 xε мowи nem пδωροθεος ωα πιμα ἢ ἐσωγ
 λxοc наq xε πεξε παρχων наq φη ἐтаqcinι
 зixωк †ноγ ογωрп нни ἢ ογέσωγ ἐρε теq- 20
 †мн oi ἢ ογтермнс ογoз ἀнок εθнаωωρι
 ἢтеq†мн ωα тфаωи ἢπιέзоог ἢ φοογ ἢта-
 оγорпq наk Аqωε δε наq ἢxe δωροθεος nem
 пв. α. παργελοc ἐт oi ἢ пcmοт ἢ πιματοι | ωα
 πιμα ἢ ἐσωγ ἐxen φpan ἢ παρχнаггелoс 25
 ογoз λγбi ἢ πιέσωγ Πιαρχων δε φη ἢθοq
 πε миханл аqcoмс εδωροθεος πεхаq наq
 знппн ic πιέσωγ аqcov† εθε πρωв ἢ πι-

- νιω† ἢ ρωμι ἐτακωοπρ ἐροκ ἕεν πεκxινθα-
 μερ ἢ φοογ Ἀναγ μη xναxιμι ἢ οὔτεβτ нη
 ἐ τα xριὰ ἀνοκ ζω xε οὔει †ογем ἐcωογ
 ἀν πεxε δωροθεοc ἢ πιαρχων ἕεν οὔραωι
 πβ. β. xε ере φ† ceвтωтс ἵтаωοпс | Πexε πια- 5
 ρων xε xнаωοпс ἕен οὔπεxαρ наρ xε †наxω
 ἢ ται ρωc ἐxωc ωατ αογωρп наρ ἢ †τιμη
 Πexε πιαρχων xε ἱcxe ἢ παῖρη† пе xω ἢ
 πiρωc наκ ογoρ †наογωрп ἕен παρὰν ἵтаβι
 ἢ πiteвт ωατεноγωрп наρ ἢ †τιμη Αρμογ† 10
 ἵxε πιαρχων ἐ ογαι ἢ нιματοῖ ἐθ немаρ
 ογoρ πεxαρ xε μαωе наκ ἐ па βαιор ογoρ
 λxοc ἢ ниреѣтаге тевт xε πεxε πιαρχων
 πγ. α. нωтен φη ἐтаѣcини ρixωтен | xε ογωрп нη
 ἢ οὔτεβт еѣтенннoγт ере теѣ тимн ἱρι ἢ 15
 οὔтермнc ογoρ ἀноκ еθ наογωрп ωαρωтен
 ἵтеѣтимн нем δωροθεοc ἕен тѣаωи ἢ πiè-
 ρooγ ἢ φοογ. Αρωе δε ἵxε πιαγγελοc ἐт
 οи ἢ псмот ἢ пиматои ἕен φραν ἢ πιαρχων
 ωα ниреѣтаге тевт аѣβи ἢ тотоγ ἢ πiteвт 20
 аѣенѣ ρα πιαρχων. Πexε πιαρχων δε ἢ δω-
 роθεοc xε ογ пе ἐт екнлаῖѣ λ πεκρωβ
 кнн ἢ xωк πεxε δωροθεοc наρ xε λῡα ω па
 πγ. β. бс | λ ρωв нивен кнн ἢ xωк ἐβολ Πexε πιαρ-
 ρων наρ xε xан ἐβολ аγѣаи ἢ ρωв нивен 25
 ἐте πiècωογ пе нем πiteвт ογoρ аγωе нωογ
 наре δωροθεοc δε мoωи еѣмеγῖ ἕен пеѣзнт
 xε аиαxем т†мн ἢ παи ἐcωογ θων нем

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- ἀπογῶμ ἢ προ ἢ πλᾶρο ἐ ἀρχεμῳ ἐμμεζ ἢ
 ἡρπ ψα ππο ἀρερ ρο† δε ἵχε δωροθεο σα-
 κοτῳ ἐ τερεζιμι ἀρενῳ ἅ οὔαι ἱνι ἢ οὔηρπ
 ἢ παι μα ἵχεν ἐταιζωλ ἐβολ Πεχας ναῳ
 χε ρωνῃ ἵχε πῶς χε ἵχεν πινὰγ ἐταῖνι ἢ 5
 πικοῦχι ἢ ἡρπ ἐβολ ἢ †προσφορα ἢ φοοῳ ἢπε
 ΝΖ. α. ῥλι σωπ ἔεν πι | ἄρο ἐβηλ ἐγκελλα ἢ οὔωτ σα
 ἔοῦν ἢμοῳ. Πεχαῳ ναο οὔν ἵχε ὥοῳ ἢ
 ρητ ψα τενναῳ ἐ πχωκ ἢ πρῶβ ἀγρι τοτοῳ
 δε ε πχιν ἱνι ἐβολ ἢ πικοῦχι ἢ νεζ ἐθεε 10
 πιταπανη νεμ ταποκρισις ἢ νισνηοῳ ἐταῳδε
 δε ἐ ἔοῦν ἐ φμα ἢ πινεζ ἀγχιμι ἢ ῥ ἢ
 βιτης ἐμμεζ ἢ νεζ ἢ μη ψα σα πῶωι ἢμῶοῳ
 νεμ ρανμεαριτης ἐμμεζ ἐβολῃεν ρῶβ νιβεν
 ἐ νारे πινι ψατ ἢμῶοῳ τηροῳ ραναταρικι 15
 ΝΖ. β. νεμ ἄλωμ | νεμ ἐβιῶ νεμ ρεμχ νεμ πσωπ
 ἢ νενρῶβ νιβεν ἢ πινι Ἰῶοῳ δε ἀγρο† ἢ
 ἐρρη ἐ χῶοῳ μενενα φαι δε ἀγρῶλ ἐ ἔοῦν
 ἐ ποῳκοιτων ἀγχιμι ἢ νοῳκαπσι ἐμμεζ ἐβολ
 ἔεν σμοτ νιβεν ἢτε νιρεβσω ἐτ ταινοῳτ 20
 ἐγῶσι δε ἐροτε πχοῳ ἢτε τοῳμετπατῶελετ
 νεμ ἢ οὔαρχεος ἢ ἐροοῳ μενενα ναι δε
 ἀγρῶλ ἐ φμα ἢ σῶ† ἢ πῶικ ἀρχεμῳ ἢνωικ
 ἐτ σωτῳ ἐρεωτπ ἔεν †οῳνοῳ δε ἀγῆμι ἐ
 ΝΗ. α. πρῳμοτ ἐταῳι νῶοῳ ἀγ† ὥοῳ δε ἢ φ† | ἢ 25
 παρχηαγγελος μηχανλ. Οὔορ πεχε δωροθεο
 ἢ θεῶπςθε τερεζιμι χε ἅ φ† κην ἢ σῶ† ἢ
 ρῶβ νιβεν ἀμῶνι ἢτενφῶρῳ ἢ παρχων χε

οὔει ἂ πινὰγ ῥωπι εἶρενραβὰὼ ἐ τὰναφορα
 ἐθ οὔαβ Ε αὔσεβτε ῥωβ νιβεν οὔορ αὔφωρῳ
 ἢ οὔνοχ ἢ φρηῳ εἶοι ἢ νιῳτ̄ κατα πταιὸ
 ἢ πιαρχων οὔορ αὔσεμνε ῥαντραπεζα ἢ
 νισχοῦ κατα τοῦςγνηθὶὰ οὔορ αὔτ̄ ῥιωτοῦ 5
 ἢ ῥανστολη εὔσωπ̄ ἐ αὔῥωλ ἐ πῳεμῳι ἐθ

πθ. β. οὔαβ | ἔεν τεκκλῆσιὰ ἢ πιαρχηαγγελος ἐθ
 οὔαβ μηχανῆ εὔχη ἔεν οὔνιῳτ̄ ἢ ραῳι ἐμα-
 ῳῳ ἔταγὶ δε ἐῥοῦν ἐ τεκκλῆσιὰ αὔοῳῳτ̄
 ἢ πῆ ἢπεμθο ἢ περααριον οὔορ αὔτωβῥ ἢ 10
 φτ̄ ἔεν οὔνιῳτ̄ ἢ ῳεπῥμοτ̄ εὔσμοῦ ἢπεμθο
 ἢ τῥικων ἢ πιαρχηαγγελος ἐθ οὔαβ μηχανῆ
 εὔχω ἢμοc ῥε τενῳεπῥμοτ̄ ἢ τοτκ πεν ῥc
 ιηc̄ πῥc̄ νεν πεκιῳτ̄ ἢ ἀγαθος νεν πιπῆᾶ
 ἐθ οὔαβ ῳα ἐνεῥ ἄμην Οὔορ τενcμοῦ ἐ 15
 πεκ αρχηαγγελος ἐθ οὔαβ μηχανῆ ῥε ἢπε

πθ. α. κῥωπ | ἢ πεκναι ἐβολῥαρον οὔαε ἢπεκ ερ
 πωῳ ἢ πεναῳρον ἄλλα ακοῳῳρπc ῳαρον
 ἢνεκμετῳαναῥθῆῥ ἢ ῥωλεμ Μενενcα ναι
 αὔθι ἐβολῥεν νιμῡcτηριον οὔορ αὔθι νωοῦ 20
 ἢ τῥιρηνῆ ἐ αὔῥωλεμ αὔι ἐβολ ἢπεμθο ἢ
 νισννοῦ οὔορ ναὔῥεμci εὔcομc ἐβολ ἔαῥωῥ
 ἢ πιαρχων ἔεν οὔνιῳτ̄ ἢ cποῡαν Οὔορ αὔ-
 ῥωοῦτ̄ ἢ νιῥωοῦτ̄ νεν νιῥιομι ῳατε πιμα μοῥ
 ἢῥωοῦτ̄ νεν ῥιδμι οὔορ ν αῳροῥεοc νεν ῥεδ- 25

πθ. β. πicῥε ναὔῥηκ πε | εὔδῥι ἐῥατοῦ εὔῳεμῳι
 ἢμωοῦ ἔεν ῥωβ νιβεν ἐτοῡῳατ̄ ἢμοῦ εὔ ερ
 διὰκωνιν ἢμωοῦ ἔεν πιηρπ ἢ cαιε νεν ῥαν

ταπανη εγσωτη Ετι δε εγοι ἡ παι ρητ̄ ις
 παρχων φη ἡθορ πε μιχανλ αq̄ι nem neq
 ματοι αγκωλρ ἡ πιρο ἔταγχωλεμ δε ἡξε
 αωροθεος nem θεοπισθε αq̄ι ἐβολ̄ ἡεν ογρωι
 αγαογων ἡ πιρο αγωπογ εγχω ἡμος ξε 5
 καλως αν επ πεμπωα ἡ πεκxini ωρον ἡ
 φοογ ὡ κυρι αρχων nem νεκματοι ταφμη

ζ. α. τεπραωι ἡ φοογ | ξε ογνιωτ̄ πε παιεζοογ
 ξε πωαι ἡ πεν ος παρχναγγελος ἐθ ογав
 мнханл Амωini ἐ ἡογν ὡ πιρωμι ἐт смa- 10
 ρωογт επε φт ραωι nemak ἐταq̄ι δε ἐ ἡογн
 ἡξε παρχων ἐ αq̄ximi ἡ πιμα τηρq̄ eqmeз
 ἡ ζωογт nem cзimi занкоγχι nem занниωт̄
 αq̄ επ ἡ φρηт̄ ἡ φη ἐτε qoi ἡ ωφηρι ογορ
 πεχαq̄ ἡ αωροθεος nem θεοπισθε ξε ὡ nисn- 15
 hoγ ογ тетен xpia ἐ ναι mнω ἡ ρωμι nem
 ναι mнω ἡ ziδmi ἐ тнаγ ἐρωογ ἡ παι ρηт̄

ζ. β. mн à тетен тaлe зpeωι ἐ xωтeн | ἡ φοογ
 ἐθε πεnxiнi ωa ρωтeн mн тетeннaγ ἡωтeн
 an ἐ πιzoчeч ἐт xн тноγ mapε φai na ipi 20
 ἡεν пchoγ ἡ πιzeнoγqi Πexωoγ δε ὡ πεн
ος παρχων xω nan ἐβολ̄ ξε ογει ἡп eнтaлe
 зpeωι ἐxen neнψγxи eθвнтк αλλα тeнωeп
 зmoт ἡтeнφт̄ nem пeqapxнaγγeлoс мнханл
 ξε ογει ἡμον зли ἡен нн ἐтeкнaγ ἐρωογ 25
 oi ἡ ωeмmo ἡμον αλλα τηpoγ занcyттeннc
 ἡтан пe ceнп ἐpon τηpoγ пe ἡен φт̄ пe

ζα. α. αγχεμογ ἡξε ναι ἐθ ογав εγχω | ναι επε

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 Ν ΝΕΓΒΑΛ Ε ΠΩΩΙ Ε ΤΦΕ ΠΕΧΑΓ ΧΕ ΝΘΟΚ ΟΥ-
 ΔΙΚΕΟC Ω ΠΟC ΝΕΚ ΖΑΝCΕCΟΥΤΩΝ ΟΥΟZ ΜΜΟΝ

- ωπι ωπ ñ ñη òτεζòηογ χη òροκ Πεχε πι-
 ζβ. β. αρχων ñ δωροθεος ñεμ θεòπςθε τεqςζιμι |
 λμωιñι ετ ζη ζαροι ò ñαμενρα† ñ σñηογ
 ζινα ñτασχι ñεμωτεν χε ογεί ñθωτεν ζαν-
 ρεμραγω ñ ρωμι Ογος εòβε ογωεπβιςι ñεν 5
 ογμετζογò εòβητ ñ φοογ ñεν παχινι ωα-
 ρωτεν ζηππε ις φ† αq† ñωτεν ñ παι ñογβ
 φαι ñεν ται σφραγςι θαι χε ογεί θαι τε
 τηβς ñ παòς πογρο ñεμ πετενταq †ñογ δε
 ñ τωεβιò ñ τετενλγραπñ ñεμ πετενβςι ñεμ ιο
 πρεñος ñ ñιρωμι òτ αρετεñαιτογ ñεμñι ñεμ
 ζγ. α. ñαι ρωμι ñ φοογ | λ φ† ερ ζμοτ ñωτεν ñ
 φοογ ñ παι τ ñ λογκοχι ñεμ παι γ ñ θριτον
 òιτογ μωι ñ ογαι ñ πιμα ñ òσωογ κε ογαι
 δε ñ πιςα ñ τεβτ ñ τωεβιò ñ πιτεβτ ογος 15
 òι ñ παι κετ τηq ñ τωεβιò ñ πιςογο φñ
 òτ αρετεñτηq ñ πιζβως ñαβω òχωq ñ σαq
 ογος λρετεñ τηq ñ πιδωρον Αγζιτογ δε
 òπεςχτ αγχωβςογ ñ πεμθο ñ πιαρχων ειχω
 ò δωροθεος ñεμ θεòπςθε ογος πεχωογ χε 20
 ογ πε φαι òτ εκχω ñμοq ñαν ò πεñ òς κγρι
 ζγ. β. πιαρχων μñ | ακι ωαρον λñον ñα ñεκèβιαìκ
 ζινα ñτεñòι ζλι ñ τοτκ μñ στομι αν ò ρωμι
 ñιβεν εθρογ ερ διακωνιν ñ ñενματοι ñ πογρο
 Μñ ñθοκ αν òτòñω òχεν ñενςωμα ζινα εθρεκ- 25
 òρι ñ ñητεñ ñ φñ ετεζ ñακ ογος òβñλ ò φαι
 μñ κòι ζλι αν òβολ ñεν πζμοτ ñ φ† ñεμ
 τεqζωρελ κςωογñ ò πεñ òς ñ αρχων χε αω

- ἢ ἐξοογ πε φοογ ογορ παι κογχι ἢ ωϊκ ἐτ
 νεκαογομγ nem nen cγrrennc ἢ φων αν πε
 αλλα φα φ† πε nem πεqарxнаггелос ἐθ
 ζδ. α. ογав | μηχανλ φαι ἐτ εν ер ωαι naq ἢ φοογ
 Αλλα ιcxe ἡθοοκ φαι πε πεκογωω πεν δς 5
 παρχων ἄνον δε теннаδῖ ἢ νιτερμnc ρολωc
 ἢ τωebiω ἢ πιεcωογ nem πιτεвт ογορ ἡτενδῖ
 ἢ πι κε ογαι ἡτενβωλ ἢ πιρβωc ἐβολ κατa
 πεκογaρcaρni Πεχε παρχων φη ἡθοοq πε
 μιχανλ νωογ xe τa φmηι ωе πώνh ἢ παδc 10
 πογρο ἄναγκη ἡτετενδῖτογ τηρογ ογορ ἢ
 τετεncexπ ρλι ἢ hητογ ιcxe τετεν ер hο†
 ζδ. β. ha τρη ἢ πα δς πογρο xe | μηποτε ἡτεq-
 cωtem ἡτεqχωnt ἄнок †наxем λωixи ἐ xω-
 тен ha totq ἢ πα δς πογρο ογορ †наθет 15
 πεqρнт εθρεqρmot νωten ἢ ρан т κε тaio
 εγoi ἢ νιω† ἐ nai. ιcxe τετεн ογωω ἐ emi
 ἐ †meθmηι xe ἡmon nai ἡmaγaτογ ἡθωογ
 πε ἐτεнтωten ρixωι εθρεqρthиq νωten ογορ
 ἄнок aиxантacθoi ἐ тaвaкi †на† νωten ἢ 20
 тафе ἢ πεten xpmα nem ρан κε mηω ἢ
 таiδ εγoi ἢ νιω† ἐmaωω Αλλα δι ἢ nai
 ζε. α. νωten xe ἡθωογ πε πιxφο | aq ер ωφhpi δε
 ἡxe aωpoθeoc nem θeδπicθe τεqρcimi hен
 πιxηpoγcωten ἐ nai ογορ πεxωογ naq xe 25
 ten† ρδ ἐpoк ω πεн δς ἡп ер cωbi ἡmon
 ἄнон ha neкēβiaиk oγaε ἡп ер xω ἢ ρан-
 caхи nan eγca πωωι ἡτεнψγcic ἢ θnaγ aqι

- ψαρον ἵχε πεν ὅς οὖος ἀντὶ ἡ οὐνοῦβ ψατ
 ἐνδὶ ἡ πιχφο ἡ τοτq Ταφμηι δε χε ἡπ ενναγ
 ἐροκ ἐνεζ ὡ πεν ὅς οὖος ἀκὶ ἐ ἡογν ἐ
 πενηι ἱε ἐτannaγ ἐ πεκζο ἡ ἡναγ ἐβηλ ἐ
 φοογ πως κχω ἡμοc χε ἀκὶ ζλι ἡ τωτεν 5
- ζε. β. | Αq ep οὖὼ ἵχε πιαρχων πεχαq cωτεμ ἐροι
 ταταμωτεν χε ἡναγ πε ἐτ αὶ ἐ ἡογν ἐ
 πετενηι ἡ φναγ ἐταγμογ ἵχε νετεν ιοτ
 οὖος ἀτετενεp κληρονομιν ἡ νογχρημα nem
 ἡογζοmт ἱcχεν τoγνογ ἐτεμμαγ ψα ἐἡογн 10
 ἐ φοογ τηноγ ἐ ἡογн ἐ πετενηι ἡ ογсоп
 κατa λβοτ οὖος мененca ἡρι ψε нηι τετε-
 ογωpp нηι ἡ ζан κε таἰδ ἐ та βαки εγοι ἡ
 нἰωτ ψа па ὅс πογpo Oγος αγκηн ἡ cἡе
 πετεнpан зичωογ тнpoγ ψа τετεнpавω 15
- ζε. α. ἡατεн | па ὅс πογpo зина ἡτεqтнἰтоγ нωτεн
 εγкнв. Αq ep οὖὼ ἵχε αωροθεoc nem θεδ-
 πicἡе χε теnτζο ἐροκ ὡ πεнὅс ἡ αρχων
 Αpιογι ἡ παι ἀγαθон nemан εἡρε κтамон
 ἐ πεκpан зoλωc χε αγκηн ἡ χα тоτεн ἐβολ 20
 ἐἡβε нαι caxи ἐτεκχω ἡμωογ нан αq ep οὖὼ
 ἵχε πιαρχων φη ἡθοq πε михаηλ οὖος пе-
 чаq нωογ χε ἡноκ τηαταμωτεн ἐ παpан
 nem φpан ἡ та βαки ἱcχε τετεноγωω ἐ cω-
- ζε. β. теμ ἡноκ пе михаηλ παρχων | ἡ на нἰφноγἰ 25
 nem на пкази ἡноκ пе михаηλ παρχηcтpа-
 тpоγс ἡ тxом ἡ нἰφноγἰ ἡноκ пе михаηλ
 παρχων ἡ нἰεων ἡ ογωини ἡноκ пе михаηλ

- πιχωρι ειφωρχ ñ νιπολεμος τηροϋ ñπεμεθο
 ñ πογρο ñνοκ πε μιχανλ πωουϋου ñ να-
 νιφνοϋ ñεμ να πκαρι ñνοκ πε μιχανλ πι-
 νιϋτ φη òτε θ μετϋαναζονη τηρε ñ φτ
 ωοπ ñ òητη ñνοκ πε μιχανλ πεπιεροπος 5
 ñ ομετογρο ñ νιφνοϋ ñνοκ πε μιχανλ πι-
 ζζ. α. αρχηαγγελος | φη òτ ορι ò ρατ ς ñ πεμεθο ñ
 νενσιχ ñ φτ ñνοκ πε μιχανλ φη òτ ñνι ñ
 νενδωρον ñ νιρωμι ñεμ ñ οϋταιδ ò òοϋν
 ϋα φτ πα ογρο ñνοκ πε μιχανλ φη òτ μοϋι 10
 ñεμ νιρωμι ñη òτε τοϋζελπις òεν πδς ñνοκ
 πε μιχανλ παρχηαγγελος φη òτ επ διακωνιν
 ñ τμετρωμι τηρε òεν οϋσωοϋτεν οϋορ ñ-
 οωτεν ϋωτεν διωεμϋε οηνοϋ ñςχεν तेन-
 меткоϋχι ϋα τναϋ Οϋορ τχω ñ τοτ òβολ 15
 ζζ. β. αν ει επ διακωνιν | ñμωτεν ϋα ταφερ οηνοϋ
 ò πχς πα ογρο φη òτοι ñ ατ κην ñ φρητ
 òτ αρετενϋεμϋιτ ñνοκ ϋω ñεμ πα δς òεν
 οϋμεθνιϋτ ñ χομ ñη τνα επ πωϋ ñ νετεν-
 δωρον οϋορ τναχω ñςωι ñ νετεν ταιο αν 20
 ñεμ νετεν μετναητ ñη òν αρετεντηιτοϋ ñ
 φτ òςχεν πα ραν Μη ναιδρι ò ρατ ñςας αν
 òεν τετενμητ ειςωτεμ ò φη ò τετενχω
 ñμορ ñ νετεν òρνοϋ εοβε τετεν ςϋνηθια
 ζη. α. òεν πιδωρον ñεμ πιϋαι ñη ñαι οϋνοϋ | ñμω- 25
 तेन òεν πιναϋ òτ αρετενριμι òρετεν τζο
 òροι òρετεν χω ñμορ ϋε τωβρ ñ φτ εορε
 ςοϋοοθεν òβολòεν παι κορμορ ñπατε τζελ-

- ΠΙC ÆΤΕ ΤΕΚΜΕΤΝΑΗΤ ΧΩΧΙ ÈΒΟΛΖΑΡΟΝ ΜΗ Æ
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 ΝΕΜ ΑΒΡΑΑΜ ΧΕ Α ΤΕΤΕΝ ΤΗΤΟΥ ΗΕΝ ΟΥCΩΟΥ-
 ΤΕΝ ΩΟΥΝΙΑΤΕΝΘΗΝΟΥ ΟΥΟZ ΠΙΑΓΑΘΟΝ ΝΑΨΩ-
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 ΧΑΤ ΝΩΤΕΝ Æ ΡΕΥ ΤΩΒΖ ΗΑΤΕΝ ΦΤ È ΧΩΤΕΝ
 ΑΝΟΚ ΠΕ ΜΙΧΑΗΛ ΦΗ ÈΤ ΟΙ Æ ΝΕΤΕΝ ΤΖΟ ΝΕΜ
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 ΡΟΥ ΑΙΤΑΜΟΥ È ΦΜΩΙΤ ÆΤΕ ΠΩΝΗ ΖΙΤΕΝ ΠΙΩΜC
 ÈΤΑΥΟΙΤ Æ ΤΟΤ Æ ΠΕΤΡΟC ΠΙΝΙΨΤ Æ ΑΠΟCΤΟΛΟC
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 ΝΙΨΤ È ΗΟΥΝ ÈΡΟΙ ΧΕ ΟΥΕΙ CÇΗΟΥΤ ΧΕ ΗΩΝΤ

- è φ† ογορ ερεβωντ ἐρωτεν †νογ δε ω̄ δω-
 ροθεος nem θεδπισθε δι νωτεν ñ ογχομ ογορ
 δι ναι νωτεν ἐβολθεν να χιχ xe αικην ñ
 χος νωτεν xe φαι πε πιχφο ογορ πιαλλοθ-
 ριων' δεν ἰλημ̄ ñτε τφε τβακι ñ πογρο 5
 ñ να νιφνογὶ nem να πκαρι Αικην ñ πεπ
 ὁ. α. ὀηνογ ñ ψα πρμοτ ñ τοτq ñ φ† ñ τωεβιῶ |
 ñ neten δωρον nem neten μετναητ Ναι δε
 ἐταρχοτογ νωογ αq† νωογ ñ πινογv nem
 †ζιρηνη αqζωλ è πωωι è τφε nem νιαγγελος 10
 ἐρε δωροθεος nem θεδπισθε χογwt ἐροq δεν
 ογζο† ωατ εqζωλ è πωωι è τφε δεν ογζι-
 ρηνη ñτε φ† ἄμην. Δωροθεος δε nem θεδ-
 πισθε τεqςζιμι αγίρι ñ φρη† ἐταqζονzen
 νωογ ñxe πιαρχηαγγελος èθ ογav μηχανη 15
 ογορ αγχωκ ñ πιωαι ἐβολθεν ογραωι εγ-
 ὁ. β. ογωμ ογορ εγ† ὠογ ñ φ† | ογορ ñπ ογω-
 ναγ δεν πογζωv nem νογμετναητ ἐτογίρι
 ñμωογ δεν φραν ñ φ† ñ μηχανη ωατ
 ογχωκ ñ πογβιος τηρq ἐβολ Μη ὠ ναμενρα† 20
 ἂ teten xemzhoγ ñ ογκογχι δεν νη èτ απeten-
 cωtem ἐρωογ †νογ μη αqραωτεν ñxe παι
 ωινι φαι ωατ εqθωτ ñxe πετεν βητ †νογ
 δε ñπ ep δναγζ ñμωτεν αη πε δεν πιχινìνι
 è βογν ñ φ† èxen φραν ñ μιχανη μη ñ 25
 πετεν ταχρος xe νη è teten † ñμωογ ñ

* On the margin the variants ογορ πιαλλοθριτον
 are written. ογορ πιαλλοθριτεν

- ̅α. α. φ† | ἡ παρχαγγελος μηχανη ἡθορ ἐθ
 οῶωνε ἡμωοῦ ἐβολ ἡ φ† πογρο ἐχωτεν
 οῦοε ἡθωτεν ζωτεν νη ἐ τετεν †ἡμωοῦ ἡ
 φραν ἡ φ† ἡ μηχανη ἡθορ εθ να† ἡ περ-
 χφο νωτεν νεμαρ ερκηβ ἡ φρη† ἡ ναι ρωμι 5
 ἐθ ογав Ω να менра† λ τετεν σωтем ἐ
 †μεθνω† ἡ δωρελ ἡτε φ† ἐταстазе ναι
 ρωμι ἐθ ογав δωροθεос нем θεδписѥ τε-
 сѣми хе ἐταγсοῦτων πογωω нем φ† λ φ†
 соῦτων τεqαrαπн ἐ βογн ἐρωοῦ Οῦοε αq- 10
- ̅α. β. οῦωρп нωοῦ | ἡ παρχαγγελος μηχανη
 αqθαμιδ нωοῦ ἡ οὔνω† ἡ метрамаδ ἡмон-
 ес дγρηхс нем пτωтер ἡ ометоγро ἡ нифноγἰ
 Анон де жон ѿ ненменра† ἡ снноу жппе
 анкнн ἡ ἐми тафмнн хе жов нивен ἐ τετεν- 15
 натиитоῦ бен φραν ἡ παρχαγγελος ми-
 ханη τετεн наδἰтq ερκηв бен пикосмос
 ἡпан τετεн φοε ἐ нифноγἰ †ноу де ѿ нн еθ
 меε ἡ ἀρεтн ἡп ер ѡнаγε ἡμωτεн ἐρετεн
 † ἡ пωἰ ἡ τετεн хом ἐρεтенсwoγн хе мн 20
- ̅β. α. ἐ τετεн †ἡμωοῦ | ἐρετεн † ἡ παρχαγγе-
 лос μηχανη ἡθορ ἐρεωεμωε θηноῦ ἡ βηтоῦ
 бен ογρωἰ ἡτε κογχι ἡτε ογμнω ἡθορ ερε-
 ωωп ἐροq ἡтωτεн ἡτετεнпрозересἰс Хе
 ογει φ† κω† ἡ тотен ан ἡ са пωἰ ἡ тен- 25
 хом пλнн ογпрозересἰс ἐ нане с ἐт εqнаκω†
 ἡсωс ἡ тотен ἡе σωтем λнок †натамоk
 бен псноу ἐ наре псωтнр неман жхен

- πκαρι ἃ νιρῶμι χεμοῦ χε εὔini ἃ νογχημα
 56. β. εὔγιογι ἃμωοῦ ἔ πικαζωφγλαγιων | οὔορ
 ἃπε φτ θμαιωοῦ ἔμαωω Οὔορ ἔτασκωτ
 ἃχε τχηρα ἃ ςζimi βεν πεχι αςχιμι ἃ
 λεπτον β ζολωσ αςini ἃμωοῦ βεν οὔσωοῦ- 5
 τεν αςζιτοῦ ἔ βογν ἔ πικαζοφγλαγιων
 αqτ νας ἃχε φτ ἃ πιμακαρισμοσ οὔορ αq-
 ταιος εqχω ἃμοσ χε ζωβ niβεν ετ ενταс
 астнiq пeс ωнb тнrq Ἰθoок ζωк ω πιμενpиτ
 ἃρι спoтaзiн зiнa εθpeкτ φт βεν φpан 10
 ἃ πιapxнaγγeлoс мнxанл oὔορ ἃθooρ ζωq
 57. α. qнаτ нак ἃ занмнω ἃ aγaθoн oὔορ | qна
 ep διὰκωνiн ἃмок ἃ бнтoῦ oὔορ ἔωωп
 акωант ἃ οὔαωpон ἃθoок ἔχeн φpан ἃ πιap-
 xнaγγeлoс мнxанл φт aε eqεт нак ἔβολbен 15
 пiαωpон Мнxанл aε eqεт тaиo нак акωант
 ἃ οὔμεтнaнт ἔχeн φpан ἃ φт ἃ мнxанл
 φт aε eqε ep βοhθiн ἔpoк βен тeqмeтωaнa-
 зoнq βен тeqмeтoῦpо ἃ ат кнн βен тфe
 ἔωωп ἃθoок акωaнωωп ἃ οὔωeммo ἔpoк 20
 ἔχeн φpан ἃ φт ἃ мнxанл φт наωoпк
 58. β. ἔβογн ἔ нeнaγλнoῦ ἃ тзiрннн | Акωaнтco
 ἃ oγaи eqзoкep ἔчeн φpан ἃ φт ἃ мнxанл
 φт натcoк ἔβολbен нeнaγaθoн ἃ тeqмeтoῦ-
 pо ἔωωп ἃθoок акωaнзωoс ἃ oγaи eqβнω 25
 ἔчeн φpан ἃ φт ἃ мнxанл φт нат зiωтк
 ἃ oγcтoлн ἃ oγōoῦ βен нiфнoγι Oὔορ ак-
 ωант ἃ oγὰфoт ἃ нpп ἃ oγaи ἔчeн φpан

ἢ φτ ἢ μηχανή φτ νατ νακ ἐβολῆεν πηρπ
 ἢ τβω ἢ ἀλοῶι ἢ μηι ἐτ κενινοῦτ ἔωωπ
 ἢμοντεκ ηρπ † ἢ οὐὰφοτ ἢ μωγ ρωχ
 ρολωσ ἢ φρη† ἢ πσαχι ἢ πῶς ἔεν πιεγα-

ῶδ. α. γελιον | ρχω ἢμος χε φη ἐθ νατσε θηνοῦ 5
 ἢ οὐὰφοτ ἢ μωγ ρωχ ἔεν πα ραν χε ἢθωτεν
 να πῶς ἢνε ρτακὸ ἢχε περβεχε φτ ἐρετσοκ
 ἐβολῆεν †μοῦμι ἢ μωγ ἢτε πωνῆ φη ἐθ
 ηνοῦ ἐβολῆεν πῶρονος ἐθ οὐαβ Δκωανχεμ-
 πωini ἢ οὐαι ρχη ἔεν οὐωωini ἔχεν φραν 10
 ἢ φτ ἢ μηχανή φτ ναοῦωρπ νακ ἢ
 περαγγελος εῶρερχεμ πεκωini ρωκ ἔεν
 πεκνω† ἢ ωωini ἐτε πῆροοῦ ἢ πεκμοῦ πε

ῶδ. β. Δκωανρωλ ωα ηη ἐτ χη ἔεν πωτεκο |
 ἢτεκ† νομ† νωοῦ ἔεν πωαι ἢ παρχηαγτε- 15
 λος μηχανή φτ ναοῦωρπ νακ ἢ μηχανή
 εῶρερναρμεκ ἐβολῆεν πωτεκο ἢ ἀμεν†
 οὔορ ερε φτ ναχοσ νακ χε ἀνοκ λιχεμ†
 ἔεν πωτεκο οὔορ ἀκὶ ωαροι Δκωανκωτ ἢ
 οὐεκκλησιὰ ἔχεν φραν ἢ φτ ἢ μηχανή φτ 20
 να ερ ρμοτ νακ ἢ οὔηι ἢ ατ μοῦνκ ἢ χιχ
 ἔεν τφε Οὔορ ἀκωανναῦ ἐ οὐαι εροι ἢ ατ
 χομ εῶβε οὔῆκαρ ἢ σωμα οὔορ ἢτεκ†μα†

ῶε. α. ἔεν περφαβρι φτ ἢ μηχανή | να ερ φαβρι
 ἐροκ ἐβολῆεν πωωini ἢ ἀμεν† Χε οὔει 25
 σβηνοῦτ ναι ρινα ἢτοῦναι νωτεν πλιν
 ὠοῦνιὰτοῦ ἢ νιναητ χε ἢθωοῦ πε ἐτοῦ-
 ναναι νωοῦ Παλιν χε πιναι ωοῦωοῦ ἢμορ

ἔχεν πῖραπ οὐορ τὰγραπὴ ζωπс ἐβoλ ἔχεν
οὐμῆω ἢ nobi (Ὡ) namēnra† ἢ cнnoγ cεmpωa
ἵτην ep aγwнzεcθe εθpен ἰpι ἢ οὐναι ἔεν
πaωpон ἢ φ† nem οὐὰγραπὴ ἔεν φpан ἢ
φ† ἢ mнxанл xε οὐει tенēmi xε cεmpωa 5

Ὡ. B. οὐορ οὐaικeон пe οὐορ qбent ἐ ω† | ἢ cнoγ
nιβен οὐορ q† ἢ φογaι φογaι кaтa neqz-
bнoγἰ οὐορ ἵτηнzитoтeн ἔен τὰγραπὴ ἢ cнoγ
nιβен Ὡ namēnra† xε †noγ τὰγραπὴ οὐ
ἐβoλἔен φ† пe xε τὰγραπὴ †noγoγнaι тe 10
xε οὐнaι aqaiq nem пeн ιωт aдaм nem
тeнmaγ eγὰ aqωoпq ἐpoγ ἵtoγмeтaнoιa
οὐορ aqxω ἐβoλ ἵtoγпapaвacиc ἔен nεntωbз
ἢ mнxанл nem οὐὰγραπὴ οὐн aqaiс nem
пiθmи aβeл aqωoп ἐpoγ ἵтeqθyciα зитeн 15

Ὡ. A. nεntωbз ἢ mнxанл | οὐнaι οὐн aqaiq nem
ἐнωx aqoγoθbеq ἐωтeмopеqнaγ ἐ φmoγ ἔен
nεntωbз ἢ mнxанл οὐнaι οὐн aqaiq nem
нoῒ aqθaμiδ naq ἢ oγkγbωтoc οὐορ aqнaз-
мeγ nem пeqни тнpγ ἔен nεntōbз ἢ mнxанл 20
οὐнaι οὐн aqaiq nem aβpaам пeниωт ἢ φpн†
ἵтeqзiλoнkн нeмaγ οὐορ aq† ἢ iсaак naq
зитeн nεntωbз ἢ mнxанл Oγнaι οὐн aqaiq
nem iсaак ἢ ωopп ἢ пeqωoт οὐορ aq† ἢ

Ὡ. B. οὐῒcωoγ ἢ тeqωeβiō | οὐнaι οὐн aqaiq nem 25
iaкωв aq† naq ἢ oγxapиc ἵпeмθo ἢ нcaγ
пeqcoн зитeн nεntωbз ἢ mнxанл Oγнaι
οὐн aqaiq ἵxε φ† nem ιωcнφ aqнaзмeγ

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 Ì ΧΕ ΦΤ ΝΕΜ ΝΕΝÌΟΤ Ì ΑΠΟΣΤΟΛΟΣ ΑΨΣΟΤΠΟΥ²⁵
 59. Α. ÈΒΟΛΒΕΝ ΝΙΚΟΣΜΟΣ | ΤΗΡΩ ΑΨΤ ΧΟΜ ΝΩΟΥ
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- εϕ οϕαβ. οϕοϑ. τενελσωλ βεν βανζεβσω
 ευσαιωοϕ ερε nenxix μεϑ η χαλ η σθοι η
 οϕϑι ενχω ημοσ χε ω παρχων η νιϕνοϕι
 παρχναγγελος τωβϑ η φ† εορεϕ ερ ϑμοτ
 ναν η οϕβρε ε πρωϑι nem οϕζεβσω. οϕοϑ 5
 †ϑδ ε φ† εχων εορεϕ χω ναν εβολ ω
 παρχναγγελος εθ οϕαβ μηχανη ωληη ε φ†
 π. α. εχων ω | παρχναγγελος εθ οϕαβ ϑινα η
 τεϕ ερ ϑμοτ ναν η οϕϑιρηνη ε βοϕν ε
 νενηρηοϕ χε ηθοκ πε τεϑιρηνη χε κσωοϕν 10
 ω πενπροστατηс χε ανον οϕκαϑι nem οϕωμι
 nem οϕκερμι Πληη φ† οϕνανη. η ρεϕχω
 ναν εβολ χε οϕει αν ερ nobi ϑτομι ηθοκ
 εορεκτωβϑ εχων η φ† ϑινα ητεϕχω ναν
 εβολ βεν πϑιν τενωω οϕβηκ φωκ ηθοκ εορεκ 15
 †ϑο ε φ† εχων εορε ϑχω ναν εβολ ω
 π. β. μηχανη παρχναγγελος εθ οϕαβ | ανον
 τενωωϑτ οϕοϑ ηθοκ κ†ϑο η φ† πενοϕρο
 εχων ανον τενωωοϕν η φαι τα φμηι ω
 παρχναγγελος μηχανη ηθοκ πε παϑωρ η 20
 ομετνανη η φ† πινανη τεκ ερ ερ ρρεсβεϕιν
 εχων τηρεν η πεμθο η φ† φιωτ η νιμετ-
 ωνεϑηη ετ сμαροϕτ βεν ϑωβ νιβεν ωα ενεϑ
 ϑινα ητεϕχα nen nobi τηροϕ ναν εβολ ηη
 ετ αναιτοϕ βεν οϕεμι nem βεν μετ ат εμι 25
 ιε βεν πενοϕωω ιτε βεν πενοϕωω αν. Οϕοϑ
 πλ. α. ητεϕ† ναν η πιμωιτ ϑινα ητενχω | ησων
 η ναφαϑοϕ οϕοϑ ητενδοϑι ε νατϑη οϕοϑ

ἡ τετραγων ναρ ἔνοι ἡ ἀτ ὁωλεβ ἡ πεμθο
 ἡ νερχιχ χε ἡθοκ πε ετ ριρωογω ἡδρον ὦ
 πινωτ ἡ ἀρχηαγγελος ἐθ ογав мнханл
 πιαρχηστратυγους ἡ τε τχομ ἡ νιφνογι φη
 ἐτ † ὦογ ἡ ογον нивен ἐτ ер ωαι ἡ περραν 5
 ἐθ ογав ἡεν май нивен Тафмнн ὦ намен-
 ра† αἰρι τοτ ἐ ογνιωτ ἡ ἀρχη са πωωι
 ἡ ταχομ ογορ αικω† ἡ са ογνιωτ ἡ πελαγος

πλ. β. εφογνογ εμαωω ἡ † χεμχομ αν | ἐ ер χиниор
 ἡμος χε ογει αἰχος ἡεν † αρχη ἡ πιεγκω-10
 мιον χε та кѣвѣтос оукоуχι оγορ та
 ἡ ἐβωωτ сѣевиноут ἡ † ἐми ἡ ннви ан оγορ
 πιноγн ἡoci εμαωω ἐτε φογωсѣен ἡ παι
 еркωмιον пе φη ἐ † таид ἡ ἡηтq м πινωτ
 ἡ ἀρχηαγγελος ἐθ ογав мнханл Ἀνοκ δε 15
 ††го ἐρωτεν ὦ наснноу гина ἡ τετεν†-
 тотен немнн гина ἡ таногем ἐβολῆεν ὁμη†
 ἡ παι нιωτ ἡ νογн ἐτε ἡμον αγρηсq ἡ таq

πв. α. ογορ нтенн ἐ πιχρο ἡεν | оуѣирннн χε αἰριτοτ
 ἐ сахи немωтен ἡ ненѣоу нем нентаид 20
 еγтоми оγορ еγер ωау ἐ φη ἐт ен ер ωαι
 наq ἡ φοоу πιαρχηαγγελος мнханл Плнн
 оγлас ἡ саpз пе па лас оγορ оусаpз ἡ
 ὦqi пе та саpз оγορ ἡ † χεμχομ ан ἐ χω
 ἡ ἡωи ἡ περѣоу ἐ пхωк ἡ ὁметниω† ἡ 25
 τεqααzic Νθοκ πετε φωи нем φ† ὦ мнханл
 φраωи ἡ па гнт ὦ πιαρχηαγγελος ἐθ ογав
 псолсѣл ἡ па лас мнханл псахи ἡ ρωи

- ΠΒ. Β. ΠCΩΟΥΤΕΝ Μ ΠΑ ΖΗΤ | ΩΑ Φ† ΑΩ Ν ΤΑΠΡΟ
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- ΠΔ. Β. ΝΤΕΚ ΩΩΠ ΕΡΟΚ Μ ΠΑ ΚΟΥΧΙ Ν ΤΑΙΔ | ΚΑΝ 20
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- ΟΥΤΑΖ ΟΥΟΖ Ì ΔΤ ΒΕΧΗ Ì ΠΕΜΘΟ Ì Φ† ΧΕ
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 ÈΤΕΝΙΡΙ ÌΜΟΣ ΝΑΚ ΉΕΝ ΠΕΚ ΕΡ ΦΜΕΥΙ ÈΘ ΟΥΑΒ
 Ò ΠΙΝΙΩ† Ì ÇΑΙΡΩΟΥΨ ΉΑΡΟΝ ΜΗΧΑΗΛ ΕΘΡΕΝΒΙ
 Ì ΠΙΜΩΙΤ ΤΗΡΕΝ È ΠΧΙΝΤΕΝΜΩΩΙ ΉΕΝ ΠΕΤΕΖΝΕ 15
 Φ† Ì ΣΗΟΥ ΝΙΒΕΝ Ì ΠΕΜΘΟ Ì ΝΕÇΧΙΧ ΟΥΟΖ
 ÌΝΤΕÇΝΑΖΜΕΝ ÈΒΟΛΉΕΝ ΝΙ ΦΑΨ ΤΗΡΟΥ ÌΤΕ ΦΗ
 ÈΤ † ΟΥΒΗΝ ΠΙΧΑΧΙ ÌΤΕ ΜΕΘΜΗ ΝΙΒΕΝ ΠΙÇΑ-
 ΜΕΘΝΟΥÇ ÌÇΑ Ì Π ÈΤ ΖΩΟΥ ΟΥΟΖ ÌΤΕ Φ†
 ΤΑΖΟΝ ÈΡΑΤΕΝ ΝΑÇ Ì ΟΥΜΕΤΟΥΡΟ ΝΕΜ ΟΥΜΕ-20
 ΠΕ. Α. ΤΟΥΗΒ | ΝΕΜ ΟΥΓΕΝΟΣ ΕÇ ΟΥΑΒ ΝΕΜ ΟΥΛΑΟΣ
 ΕÇΩΝΉ ΖΙΤΕΝ ΝΙΤΩΒΖ ÈΤ ΕΣΙΡΙ ÌΜΩΟΥ ΉΑΡΟΝ
 ÌΧΕ ΤΕΝ ΒΣ ΤΗΡΕΝ †ΤΡΕÇΧΦΕ Φ† ΠΙΛΟΓΟΣ
 ΑΛΗΘΩΣ †ΑΓΙΑ ΜΑΡΙΑΜ ΘΗ ÈΤ ΟΙ Ì ΠΑΡΘΕΝΟΣ
 Ì ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΠΡΕΣΒΙΑ Ì ΦΗ È ΤΕΝ 25
 ΕΡ ΨΑΙ ΝΑÇ Ì ΦΟΟΥ ΠΙΝΙΩ† Ì ΑΡΧΗΑΓΓΕΛΟΣ
 ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΦΗ ÈΤ ΤΩΒΖ Ì ΠΒΣ ÈΧΩΝ Ì
 ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΤΩΒΖ Ì ΠΧΩΡΟΣ ΤΗΡÇ

ἸΤΕΝ ΕΡ ΨΦΗΡ ἢ ἈΤ ΣΩΜΑΤΟΣ ΝΕΜ ΝΕΝΤΩΒΖ
 ἢ ΦΗ ἔΤΕ ἸΜΟΝ ΟΥΑΙ ΤΩΝΩ ἔΒΕΝ ΝΙΜΙΣΙ ἸΤΕ
 πῆ. β. ΝΙΖΙΔΜΙ | ἘΝΑΔΩ ἔΖΟΤ ἔΡΩ ΠΙΛΓΙΟΣ ἸΩΑΝΝΗΣ
 ΠΙΠΡΟΔΡΟΜΟΣ ἢ ΒΑΠΤΙΣΤΗΣ ΟΥΟΣ ἢ ΜΑΡΤΥΡΟΣ
 ΕΘ ΟΥΑΒ ΝΕΜ ΝΕΝΤΩΒΖ ἢ ΝΙΠΑΤΡΙΑΡΧΗΣ ΝΕΜ 5
 ΝΙ ΠΡΟΦΗΤΗΣ ΝΕΜ ΝΙ ΚΟΡΥΜΦΕΟΣ ἢ ΑΠΟΣΤΟΛΟΣ
 ΝΗ ἔΤ ΑΥΟΥΑΖΟΥ ἢΣΑ ΠΙΠΑΤΩΕΛΕΤ ἢ ΜΗ
 ΠΕΝΘΣ ΙΗΣ ΠΧΣ ΠΕΝ ὦΝῃ ΝΕΜ ΠΙΓ ἢ ἈΛΟΥ ἢ
 ἈΓΙΟΣ ΣΕΔΡΑΚ ΜΙΣΑΚ ΑΒΔΕΝΑΓΩ ΝΕΜ ΠΙΛΓΙΟΣ
 ΣΤΕΦΑΝΟΣ ΝΕΜ ΠΧΩΡΟΣ ΤΗΡΩ ἸΤΕ ΝΙΛΓΙΟΣ ἢ 10
 ΜΑΡΤΥΡΟΣ ΝΕΜ ΝΙΣΤΑΥΡΟΦΩΡΟΣ ΕΘ ΟΥΑΒ ΝΑΙ
 πῆ. α. ἔΤ ΟΖΙ ἔΡΑΤΟΥ ΤΗΡΟΥ | ἢ ΠΕΜΘΟ ἢ ΠΙΘΡΟ-
 ΝΟΣ ἢ ΒΑΣΙΛΙΚΟΝ ἸΤΕ Φ† ΠΙΛΟΓΟΣ ΕΥ†ΖΟ
 ΕΡΩ ἢ ΠΙΞΟΟΥ ΝΕΜ ΠΙΞΩΡΖ ΕΘΡΕΩ ΕΡ ΟΥΝΑΙ
 ἔΑ ΠΕΩΛΑΟΣ ἢΘΩ ΠΕΝ ΘΣ ΟΥΟΣ ΠΕΝΝΟΥ† ΙΗΣ 15
 ΠΧΣ ΦΑΙ ἔΤΕ ἔΒΟΛΩΙ ΤΟΤΩ ἔΡΕ ὦΟΥ ΝΙΒΕΝ ΝΕΜ
 ΤΑΙΔ ΝΙΒΕΝ ΝΕΜΠΡΟСКΥΝΗΣΙΣ ΝΙΒΕΝ ΝΕΜ ΧΙΝΟΥ-
 ΩΩΤ ΝΙΒΕΝ ΕΡ ΠΡΕΠΙ ἢ ΦΙΩΤ ΝΕΜΑΩ ΝΕΜ
 ΠΙΠΝᾶ ΕΘ ΟΥΑΒ ἢ ΡΕΩΤΑΝῃ ΟΥΟΣ ἢ ΟΜΟΟΥΣΙΟΣ
 ΝΕΜΑΩ †ΗΟΥ ΝΕΜ ἢ ΧΟΥ ΝΙΒΕΝ ΝΕΜ ΨΑ ἔΝΕΖ 20
 ἸΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ ΑΜΗΝ.

πζ. β. Ο λογος ἔτε πιπατριαρχης ἐθ ογав ογοz
πιαρχηἐπισκοπος ἔτε αντιοχιὰ авва σεγһρος
ἐ αqταογὸq δε εqоγωνz ἐβολ ἔ ниметwan-
zоһq ἔτε φ† αqсахи δε он εθве тпароусiа

πη. α. ἔ πιαρχηαγγελος ἐθ ογав михаηλ | нем теq- 5
метмай ρωми ἔ φρη† ἐтаqχοτοу ἔмωου ἐ
ниχοpхс ἔте πιδιαβολος E αqтаоу ἐ zанкоухи
де он εθве †аgиὰ ἔ кyриакη ἐθ ογав ἐθве xε
à πωαι ἔ πιαρχηαγγελος ἐθ ογав михаηλ ep
апантан бен †ромпи ἐтеmmaу ἐ †аgиὰ ἔ io
кyриὰкη Aqсахи δε он εθве μαtθеоs πιπρα-
γματεуtһс нем теqсzими нем neqωһри ἔ
пирһ† ἐтаγһаz† ἐ φ† зитен нi†zo ἔте
πιαρχηαγγελος ἐθ ογав михаηλ ἐтаqтаоуò

πη. β. δε ἔ παι διαλογος δε ἔ соу tв | ἔ πiαβοt 15
λoωp epε πιmηω τηpq θoуһт ἐ
птопос ἔ πιαρχηαγγελος ἐθ
ογав михаηλ eyep ωαι .
наq ἔ һһтq бен оуzi-
рһһһ ἔте φ†

20

αμһһ.

†сωtem ἐ πι ψαλmωαos ἐθ ογав zаγiа eq
ep cυmmenin nan ἔ neωoу† ἐhoуһн ἔ παι ωαι
ἔ φοоу eqωω ἐβολ eqxω ἔмос xε παrгeλос

- ἢ πῶς ζικωτ ἢ πικωτ ἢ οὔον νιβεν ἐτ ἐρ
 πθ. α. ζοτ ἡα τερχη | οὔοζ ρναναζμοῦ παι πῶαι
 οὔν ἢ φοοῦ ὦ να μενρατ οἱ ἢ β ἢ πῶαι
 ἢ παρχηαγγελος ἐθ οὔαβ μιχαηλ νεμ πῶαι
 ἢ τκυριακη ἐθ οὔαβ ταναστας ἢ πενσωτηρ 5
 ἰς ζηππε τῆναῦ ἐ οὔνιωτ ἢ χαμη εςωωπ
 ἢμον ζλι ἢ θνοῦ πωωτ ἢμον ἐ πτηρῳ ἀλλα
 τετενσεβτωτ τηροῦ ἐωωπ ἐρωτεν ἢ πсахи
 ἢτε τсвω ἰτε анон ἢ ἐт сахи ἰτε ἢθωτεν нн
 ἐт сωтем Оуоζ παντωс ἢτε πсахи ἐтеммаῦ 10
 хωк ἐβολ ἐхωн хе оуаи мен аqер р ке оуаи
 πθ. β. δε | аqер з ке оуаи де аqер л тетенсωоῦн
 гар хе ρоῡноῦ ἢμον аη ἢхе пиреῗт вехе
 ἢ мнι пен ѿс иηс пхс пωηри ἢ φт ἐт онб
 ϣхω ἢмос гар хен пeῗρωῗ ἐθ μεз ἢ ὦнб 15
 нeм меѳмнι нивен хе пима ἐте оῡон в ie г
 ер сῡнагесѳе ἢмаῦ хен паран τхη ἢмаῦ
 хен тоῡмнτ zoсon еῗωωп неман ἢхе пен-
 нoῡт маpенωωп еpon ἢ псахи ἢ пипрофн-
 тнс оῡоζ пиреῗер ψαλιν ααγiα еῗхω ἢмос 20
 хе сpωῗт оῡоζ ари ἐми хе анок пе φт èie-
 бici ἐхен нieѳнос èieбici | ἐхен пкази τηрῳ
 тетенсωоῦн на менраτ хе πῶαι ἢ пен
 οὔхαι пе φοοῦ ἐте θαι τε τὰγiα ἢ кῡριακη
 ἐθ οὔαβ ἐт сѳе пе ἢтензωс оῡоζ ἢтен- 25
 смoῡ оῡоζ ἢтенτ ὦoῡ ἢ πῶс ἢ ωорп хе
 èpe ὦoῡ нивен ер пpeπи наῗ ἢ чоῡῡ нивен
 ѿа èнез ἢте нieнез τηροῦ аμнн мененсωс

- ΜΑΡΕΝΤΑΣΘΟΝ ΝΤΕΝCΑΧΙ È ΠΤΑΙΟ Μ ΜΙΧΑΗΛ
 ΠΙΝΙΩ† Ν ΑΡΧΗΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ CΩΤΕΜ ΓΑΡ
 ÈΡΟQ ΉΕΝ ΠΙΕΥΑΓΓΕΛΙΟΝ ÈΘ ΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΙΗ
 ς. β. ΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΝΤΕ ΠΟC ΠΕΧΑQ Ν ΝΙΖΙΔΟΜΙ |
 ΧΕ ΜΠ ΕΡ ΕΡ ΖΟ† ΝΘΩΤΕΝ †ÈΜΙ ΓΑΡ ΑΝΟΚ ΧΕ 5
 ΑΡΕΤΕΝΚΩ† ΝCΑ ΝΙΜ ΙΗC ΦΗ ÈΤΑΥ ΕΡ CΤΑΥΡΩ-
 ΝΙΝ ΜΟQ QΧΗ Μ ΠΑΙ ΜΑ ΑΝ ΑΛΛΑ ΑQΤΩΝQ
 ΚΑΤΑ ΦΡΗ† ÈΤΑQΧΟC Ν ΝΕQΜΑΘΗΤΗC ΠΕQΙΝΙ
 ΠΕΧΑQ ΕQΔΟΝΙ Ν ΟΥCΕΤΕΒΡΗΧ ΟΥΟZ ΤΕQΖΕΒCΩ
 ΕCΟQΟΒΩ Μ ΦΡΗ† Ν ΟΥΧΙΩΝ ÈΤΕ ΦΑΙ ΠΕ ΠΑΡ- 10
 ΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΙΧΑΗΛ ΠΑΡΧΗCΤΡΑΤΗQΟC
 ΝΤΕ ΤΧΟΜ Ν ΝΙΦΗΟY† †ΕΝ ΕΡ ΩΑΙ ΟΥΝ Μ ΦΟΟΥ
 Ω ΝΑ ΜΕΝΡΑ† ΧΕ QΉΕΝ ΤΕΝΜΗ† †ΝΟΥ ΝΧΕ
 ςΑ. α. ΠΟC ΝΕΜ ΠΧΩΡΟC ΤΗΡQ ΝΤΕ ΝΙΑΓΓΕΛΟC | ΕQ ΕΡ
 ΩΑΙ ΝΕΜΑΝ ΉΕΝ ΠΩΑΙ Μ ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ 15
 ΟΥΑΒ ΜΙΧΑΗΛ ΜΙΧΑΗΛ ΓΑΡ Π ΕΤ †ΖΟ È ΠΟC
 ΗΑ ΠΓΕΝΟC Ν ΝΙΡΩΜΙ Ν ΝΑΥ ΝΙΒΕΝ ΠΟC ΖΩQ
 Π ÈΤ ΧΩ ΝΩΟΥ ÈΒΟΛ Ν ΝΟΥΝΟΒΙ ΝΙΜ ΓΑΡ ΉΕΝ
 ΝΗ ÈΘ ΟΥΑΒ ΤΗΡΟΥ ÈΤΕ ΜΠΕ ΠΑΡΧΗΑΓΓΕΛΟC
 ΩΩΠΙ ΝΕΜΑQ ΝΤΕQΝΑΖΜΟΥ ΕΒΟΛΉΕΝ ΝΟΥΘ- 20
 ΛΥΨΙC ΤΗΡΟΥ ΝΙΜ ΟΝ ΉΕΝ ΝΙΜΑΡΤΥΡΟC ΤΗΡΟΥ
 ÈΤΕ ΜΠΕ ΠΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ †ΧΟΜ ΝΑQ
 ΖΙΤΕΝ ΠΙΟΥΑΖCΑΖΝΙ ΝΤΕ ΠΟC ΩΑΝ ΤΕQΘΙ Μ
 ςΑ. β. ΠΙΧΛΟΜ ΙCΧΕ ΤΕΤΕΝ ΟΥΩΩ ÈΜΙ | Ω ΝΑΜΕΝΡΑ†
 ΧΕ ΠΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ ΩΟΠ ΝΕΜ ΡΩΜΙ 25
 ΝΙΒΕΝ ΕΘΝΑ† Μ ΠΟΥΟΙ È Φ† ΉΕΝ ΠΟΥΖΗΤ ΤΗΡQ
 ΟΥΟZ QΤΩΒZ Μ ΠΟC ΗΑΡΩΟΥ ΕΘΕΡΕQΩΩΠΙ ΝΩΟΥ
 Μ ΒΟΗΘΟC CΩΤΕΜ ΝΤΑΜΩΤΕΝ È ΤΑΙ ΝΙΩ† Ν

- ὡφῆρι ἑτασῶπι ζιτεν τχομ ἡ φτ nem πι-
 αρχηαγγελος ἐθ ογав михаηλ ἐβολζιτεν νεφ-
 τζο ναι ἑταγταμον ἐρωου ζιτεν ζανρωμι
 ἡ ὡγναζτ ἐρωου Ne ογον ογρωμι δε ἡ
 πραγματευτης ἐ πεφραν ἡ ὡορп кетсων 5
- ςβ. α. ἐ ογρεμτχωρα πε ἡτε | τεντικη ογοζ ne
 ογραμαδ ἐμαῶω πε ἐ ογον ἡταq ἡμαγ ἡ
 ογνιωτ ἡ πραγματιὰ ογοζ ναqсωογн ἡ φт
 ан пе Αλλα ne ογζελληνος πε eqωemωι ἡ
 πιρη φαι δε ογн eqωоп hen τεqμετεθнос 10
 ογοζ наpe φт ογωω ἐ τογχοq πε Αсῶωπι
 δε ἡ ογсоп αqταλο ἡτεqπραγματιὰ ἐ ογχοι
 αqζωλ ἐ ογπολιс hen τχωρα ἡ φιλιπποис
 ἐ πεсpан пе κалωνιὰ θαι τε ναγωemωι ἡ
 φт ἡ hηтс τονω πε Eтаqζωλ δε ἐβογн 15
- ςβ. β. ἐpос | ἡ соγ αἱ(sic) ἡ πιαβοτ αῶωp eqωоп
 δε hen τπολιс eqт ἡτεqπραγματιὰ αqφοζ
 ἡ соγ ια ἡ παι αβοτ ἡ ογωт αῶωp M φнаγ
 δε ἡ μεpи ἡ πιεζооγ etemmaγ αqсini ἡ πι-
 топос ἡτε пιαρχηαγγελος михаηλ αqнаγ 20
 ἐpоq eycteφaноγ ἡmoq hen ζανφaнос nem
 ζανβηλλον αq ep ὡφῆρι ἐμαῶω ογοζ αqzeμci
 hen пима etemmaγ ката ογοικονομιὰ ἡτε
 φт ἐ наγ ἐ пxωк ἡ πιζωв Eта роγzi δε
 ὡωπι αqнаγ ἐ пимηω τηpq ἐταγῶωογт ἐ 25
- ςγ. α. пима etemmaγ αγiри ἡ пилγхникон | eyxω
 ἡ ζανγγμнос eyzολx Πipωμι δε αq ep ὡφῆρι
 ογοζ ζιτεн πιζоγo ἡτε τωφῆρι αqенкот ζipен

φρο ἢ πιτοπος ἔεν πιέχωρζον ἃ νικληρικος
 νεν νιφιλονομος ὅωογ† εγίρι ἢ πιορῶινον
 Πιρῶμι δε αq ep ὡφῆρι ἐμαῶω ἔχεν νη ἐτ
 εqσωτεμ ἐρωογ ἔτ ἃ τοογὶ δε ὡωπι ἃ πι-
 ρῶμι ἐτεμμαγ † ἢ πεqογοι ἐ ρῶμι β ἢ 5
 χρῆστιᾶνος εγῶωπ ἔεν †πολις ἐτεμμαγ αq-
 †ζο ἐρωογ εqῶω ἢμος ἄε να σνῆογ ογ πε
 q̄r. β. τ ὡωπ | ἱε ογ πε πιῶωω ἐτ ὡωπ ἔεν ται
 πολις ἢ φοογ Πεχε πιρῶμι ναq κε ἢ φοογ
 σογ ἱβ ἢ λῶωρ πε ἢ ep ὡαι ἢ πιαρχναγτελος 10
 ἐθ ογав μιχαηλ κε ἢθoo ἐτ †ζο ἢ πῶς ἐζ-
 ρῆι ἔχων εῶρε qῶω ναν ἐβολ ἢ νεν νοβι ογοz
 ἢτεqτογχοz ἐβολza π ἐτ ζωογ νιβεν Πι-
 πραγματεγῆς πεχαq νωογ κε αqῶων φῆ
 ἐτεμμαγ ἢταcαχι νημαq ζω ογοz ἢτα†ζο 15
 ἐροq ἢτεqτογχοι ἐβολ za π ep ζωογ νιβεν
 Αγ ep ογὼ πεχωογ ναq κε ἢμον ὡχομ
 q̄d. α. ἢμοκ ἐ ναγ ἐροq †νογ ὡα τεκῶωπι | ἢ
 τελιος ἀλλὰ ἐῶωπ ἢτεκῶωπι ἢ χρῆστιᾶνος
 ἢτεκ†ζο ἐροq ογ μονον πιβωκ ἢμαγατq 20
 ἀλλὰ χῆαναγ on ἐ πεq ὅς ἢτεκ ep ὡφῆρι
 ἐ πεqωογ ογοz qῆαναgμεκ ἐβολ za π ep
 ζωογ νιβεν Πιπραγματεγῆς δε πεχαq νωογ
 κε ναςνῆογ ††ζο ἐρωτεν ἄνιτ νενωτεν
 ἢτοογὶ ἢταῶωπι ἢ χρῆστιᾶνος ογοz †να† 25
 νωτεν κοτ νομισμα ἐ φογαι Επι αη ἃ πα
 gῆτ ρικι ἢca πετενωεμῶι τονα Νιρῶμι δε
 q̄d. β. πεχωογ ναq | κε χῆαῶωωπι αη ἢ πενρη†

ὡς ἂν τε πενιῶν τὸ ἐπίσκοπος ὡς ἂν ἔχωκ
 ἂν τε ἐρ ἀγιάζιν ἂν μοκ ἂν τε ὡς κακ ἔν
 φραν ἂν φῶντ νεν πωρη νεν πιπᾶ ἔθ οὐαβ
 οὐοζ ἂν τε κωπι ἂν χριστιανός Πλην ὡς ἂν
 ζήτ ὡς τε πενιῶν τὸ ἐπίσκοπος σρωτ τεν- 5
 ναοκ ὡς ὡς ἂν τε ὡς ἂν πενήτ ἂν ὡς δε
 ἀφίρι κατὰ φρήτ ἔταχος ναρ ἀφῶς ἂν ἔν
 ἂν πῆροο ἔτεμαγ Περαστ δε ἀφί ὡς
 ρωοῦ πεχαρ νωοῦ χε να σνήοῦ ἔθ να νευ
 ρε. α. ὡς πτ ἐρωτεν ζῖνα ἂν τε φτ | ἐτ ἀρετεν χος 10
 νωτεν ἐοβήτ φτ νωτεν ἂν πετεν βεχε Πι-
 ρωμι β ἂν πιστός ἐτεμαγ ἀγην ὡς πῆ-
 σκοπος ἀγταμοῦ ἐ ζωβ νιβεν ἔτακωπι Πῆ-
 σκοπος δε πεχαρ ἂν πῆρωμι ἂν πῆραγεῦτης
 χε ἂν ὡς οὐ ἐβολῆεν ἀφ ἂν χωρ Πεχαρ ναρ 15
 χε ἂν ὡς οὐ ἐβολῆεν φχωρ ἂν τε φεντικῇ
 Πῆ-επίσκοπος δε πεχαρ ναρ χε ἂν περζήτ ὡς
 ἐ ἐρ χριστιανός Πεχε πῆραγεῦτης χε
 σε πα ἰωτ κε γαρ νη ἐτ ἀινάγ ἐρωοῦ νεν
 ρε. β. νη ἐτ ἀισοθμοῦ ἔν | ται πολίς ἀσαννι 20
 ζω ἐοβήωπι ἂν χριστιανός Πεχε πῆ-
 σκοπος ναρ κωεμῶι ἂν ἀφ ἂν νογτ ἀφ ἐρ οὐὼ χε
 εἰωεμῶι ἂν πῆρ Πεχε πῆ-επίσκοπος ναρ χε
 ἀρεῶαν πῆρ ζωτπ ἂν τε ὡς ἔν ἔν πῆκαζι ἂν τε
 οὐ ἀναγκῇ ταζοκ ἐκναχεμῶι ἂν ὡς ἂν τε ἐρ 25
 βονοῖν ἐροκ Πῆραγεῦτης δε πεχαρ ναρ
 χε πα ἰωτ μαρε πεκναῖ ταζοι ἂν τε κτ ὡς
 νη φττζο ἐροκ ἀριτ ἂν χριστιανός ἂν φρήτ

- ἢ νιρῶμι τηροῦ ἵτε ται βακι Πιῆπισκοπος
 95. α. δε πεχαq ναq xε οὔον οὔςζιμι | ἵτακ ιῆ
 ωηρι ἵθοq δε πεχαq ναq xε οὔον ἵτηι ἵμαγ
 ἵ τα ζιμι nem ναωηρι ἕεν τα πολις Πεξε
 πιῆπισκοπος ναq xε ἵχε ce ιῆ tenna† ωου 5
 νακ αν †νου μηπως ἵτεωtem ποῦζηт θωт
 nemak ἵχε текζιμι nem nekωηρι ἵτε οὔ-
 ckanδaλoн ωωπι ἕен tetenμη† nem neten
 ἕrhoῦ ἵτεςφωpx ἕpok ιῆ ἵτες ἕpek ep ἀπο-
 ταζεcḥe ἵ πιωemωι nem πιωmc ἕτακbitq 10
 ἕθε xε †ωopπι ἵ παρaβaσιc ἕταcωωπι ἕβολ-
 95. β. ζιten †ςζιμι αλλα | ἕωωπι ἵτεςḥωт ἵ ζηт
 nemak ιῆ λmωini ἵτα ep ἕhnoῦ ἵ xρηcτιὰ-
 nos Πιπραγματεῦтhс δε ἕταqсωtem ἕ nai
 aqpaωι ἕmaωω tote aqδicmoῦ ἵ toтq ἵ πιῆ- 15
 πicκοπος ἕ aqι ἕβολ aqιpi ἵ πεqсov† ἕopeq
 ωe ναq ἕ teqπολιc Πιαiαβολoc δε πιmacte
 п eo mane q niβen ἕταqḗmi xε à πιρωmi †
 ἵ πεqζηт ἕ φ† aqxoq ἕpoq Acωωπι δε
 ἕταqφoз ἕ ḥμη† ἵ φiom aqtoῡnos oḡximωn 20
 epnaωт oḡoз aqḥpe niζωimi διci ἕxen πιχοι
 95. α. ζωc δε παρa κε κοῡχι ἵceωmc | ἵcemoῦ
 ἵχε οὔον niβen ἕт ἕен πιχοι πιρωmi δε ἵ
 праγματεῦтhс aqωω ἕβολ epxω ἵmoc Xe
 παδс ihс пxс λpi bohḥin ἕpoi ἕен ται niω† 25
 ἵ αναικη Oḡoз †naз† ζιten πιniω† ἵ ωou
 ἕт ainaḡ ἕpoq ἕен птопoc ἵ παρχиаггeлoc
 ἕḥ oḡab micanλ xε †nou nem na пaи τηpq

- ἡΤΕΝΩΩΠΙ ἡ ΧΡΗΣΤΙΑΝΟΣ ΨΑ ΠΙΞΟΥ ἡ ΠΕΝ-
 ΜΟΥ ΟΥΟΣ ἔΕΝ ΤΟΥΝΟΥ ἔΕΜΜΑΥ ἂ ΟΥΣΜΗ
 ΨΩΠΙ ΖΑΡΟΥ ΕΣΧΩ ἡΜΟΣ ΧΕ ἡΠ ΕΡ ΕΡ ΖΟΥ
 47. 8. ἡΜΟΝ ΖΛΙ ἡ Π ΕΤ ΖΩΟΥ ΝΑΨΩΠΙ | ἡΜΟΚ ΑΝ
 ΖΕΝ ΤΟΥΝΟΥ ἂ ΝΙΖΩΙΜΙ ΧΑ ΧΩΟΥ ἔΒΡΗΙ ΑΥΘ- 5
 ΝΟΝ ἂ ΠΙΧΟΙ ΔΕΙ ἔΡΑΤΩ ΟΥΟΣ ΑΥΜΩΠΙ ἔΕΝ
 ΟΥΣΩΟΥΤΕΝ ἔΕΝ ΠΙΟΥΛΕΣΑΖΝΙ ΔΕ ἡΤΕ ΦΤ
 ΑΥΜΟΝΙ ἔ ΤΕΥΠΟΛΙΣ ἡΠΕ ΖΛΙ ἡ Π ΕΤ ΖΩΟΥ
 ΨΩΠΙ ἡΜΟΥ ἔΤΑΥΕΩΛ ΔΕ ἔ ΠΕΥΗΙ ΑΥΡΑΩΠΙ
 ἔΕΝ ΟΥΝΙΩΤ ἡ ΡΑΩΠΙ ΟΥΟΣ ΑΥΧΩ ἡ ΝΕΥΡΩΜΙ 10
 ἡ ΤΩΦΗΡΙ ἔΤΑΣΨΩΠΙ ἡΜΟΥ ἔΕΝ ΠΙΧΟΙ ΝΕΜ
 ΝΗ ΕΤΑΨΩΠΙ ἡΜΟΥ ΤΗΡΟΥ ἔΕΝ ΤΠΟΛΙΣ ΚΑΛΩ-
 ΝΙΑ ΟΥΟΣ ΝΑΥ ΧΩ ἡΜΟΣ ΝΩΟΥ ΠΕ ΧΕ ΑΛΗΘΩΣ
 ΟΥΝΟΥΤ ΑΝ ΠΕ ΠΙΡΗ ΦΑΙ ἔΕΤΕΝΨΕΜΩΠΙ ἡΜΟΥ
 48. 1. ΑΛΛΑ | ΟΥΒΩΚ ΠΕ ἡΤΕ ΠΙΝΙΩΤ ἡ ΝΟΥΤ ἡΤΕ 15
 ΤΦΕ ἡΤΕ ΠΧΤ ΠΩΗΡΙ ἡ ΦΤ ἔΤ ΟΝΒ ΦΗ ἔΕΜ-
 ΜΑΥ ΠΕ ἡΘΟΥ ΠΕ ΦΤ ἡ ΠΙ ΕΠΤΗΡΩ ΦΗ ἔΤ ἂ
 ΖΩΒ ΝΙΒΕΝ ΨΩΠΙ ἔΒΟΛΕΙ ΤΟΥΤΩ ΟΥΟΣ ΑΥΧΩ
 ἔΡΩΟΥ ἡ ΠΤΑΙΔ ἡ ΠΙΔΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ
 ΜΙΧΑΗΛ ΠΕΥΗΙΩΤ ἡ ΨΗΡΙ ΑΥ ΕΡ ΨΦΗΡΙ ἔΜΑ- 20
 ΨΩ ΠΙΡΩΜΙ ΔΕ ΑΥΚΟΥΤΩ ἔ ΤΕΥΕΣΙΜΙ ΠΕΧΑΥ ΝΑΣ
 ΧΕ ἔΨΩΠ ΤΕΡΑΣΨΕΜ ἡ ΣΩΙ ἡ ΤΩΟΥΝΙ ΑΜΗ
 ΝΕΜΗ ἡΤΕΝΩΩΠΙ ἡ ΧΡΗΣΤΙΑΝΟΣ ἡΤΕΝ ΕΡ ΒΩΚ
 49. 2. ἡ ΠΧΤ ΟΥΟΣ ἡΤΕΝΨΕΜ ΕΡ ΖΗΤ Β | ἔ ΠΤΗΡΩ
 ἔΨΩΠ ΔΕ ΠΕ ΖΗΤ ΘΗΤ ΑΝ Τ ΕΡ ΑΝΑΓΚΑΖΙΝ 25
 ἡΜΟ ΑΝ ἡΣ ἡ ἡ ἡ ΛΟΥΚΟΧΙ ΣΟΧΠ ΝΗ ΤΝΑΤ
 ΝΕ ΟΥΨΩ ἡ ΛΟΥΚΟΧΙ ἡΤΕΖΕΜΣΙ ἔΕΝ ΠΕ ΨΕΜΩΠΙ
 ἡΜΟΝ ἂΝΟΚ ΕΙΝΑΖΩΛ ἡΤΑΒΙ ἡ ΠΧΩ ἔΒΟΛ ἡΤΕ

- να νοβι Πεξε τερςζιμι ναq xε καλωc πα bc
 ñ con ἀλῆθωc μωιτ νιβεν ἐτεκναζωλ ἐροq
 †νηοy ζω νεμακ οyοz πιμοy ἐτεκναμοy
 ñ hηηq †ναμοy ñ hηηq ζω Οyοz παι ρη†
 αy ἐρ ποyсов† τηρq αyταλωy αyι ἐ†βακι5
 q̄θ. α. καλωνιὰ | εq ἐρ ωφηρ ñ † τοτοy ñxε φ†
 Οyοz αyζωλ ωα πιρωμι β ñτε ωορп αy ἐρ
 αcπαζεcθe ñμωy αyταμωy xε ἐταyι ἐ ἐρ
 xρηcτιὰνοc Νη ἐτεμμαy δε αyβίτοy ωα
 πιἐπιcκοποc αyταμοq xε φαι πε πιρωμι10
 ἐταqι ñ πιcноy ἐ ἐρ xρηcτιὰνοc zhппе ic
 φαι aqι nem τερςζιμι nem νεqωηρι eθροy-
 ωωπι ñ xρηcτιὰνοc Πιἐπιcκοποc δε αqραωι
hεν οyνιω† ñ ραωι ἐμαωω eθβε† πιxιηταcθo
 q̄θ. β. ñ οyψyχη ἐταyένoу δε ωapoq | πεxαq нωoу 15
 xε an hεν οyμεθoμhи τετεноyωω eωωπι ñ
 xρηcτιὰνοc Aq ἐρ οyὼ δε hεν οyθeβιδ xε
hεν φοyωω ñ φ† πεниω† nem πεκωληλ eθ
 οyав τοτε πιἐπιcκοποc αqθepoу ἐρ пcов† ñ
 пuοpαannec hεν птопoc ñ пuαρχηαγγeλoc eθ20
 οyав мuханλ Οyοz αq ἐρ καθηκiη ñ πιρωμι
 nem τερςζιμι nem πεq z ñ ωηρι nem ñοy-
 αλωoγι aq† ωmc нωoу e φpан ñ φιω† nem
 пωηρι nem пuπпā eθ οyав φpан ñ пuπpαг-
 p. α. ματεyтhиc | ñ ωοрп пе кeтcωη αqφoηηq δε 25
 αqμoу† e πεqpан xε μαтθeoc οyοz τερc-

¹ The Ms. has επβε.

- ζιμι αἰμοῦ† ἐρος ζιρηνη Οὔρος ποῦ δ ἢ
 ὡρηι αἰμοῦ† ἐ πιζοῦιτ κε ιωαννης πιμαρ
 β κε στεφανος οὔρος πιμαρ ρ κε ιωχηφ οὔρος
 πιμαρ δ δε δανιηλ οὔρος αἰρι ἢ †συναζις
 αἰ† νωοῦ ἐβολῆεν νιμῡστηριον ἐθ οὔαβ 5
 πσωμα nem πcноq ἢ πενδς ιηс πхс Οὔρος
 мененса πιωмс αἰер οὔαβοτ ἢ ἐζοοῦ ба
 ρ. β. τοτq ἢ πιἐπισκοπος | εq ep καθηκιν ἢμωοῦ
 βεν псахи ἢ πιμαρ† ἐт соῡτων Ματῆος
 δε πιπραγματεῡτης ζιτεν πιζοῦο ἢ πιραωι 10
 ἐταqταροq αἰ† ἢ x ἢ λοῡκοхи ἐ πτοπος
 ἢ πιархнаггелос ба πεqоῡхай мененсωс
 αἡδiсmоῡ ἢ τοτq ἢ πιἐπισκοπος εῑроῡῡе
 ноῡ ἐ τοῡβαки Οὔρος наῡтфо ἢμωοῦ пе
 ἐβολ ζιτεν νιαρχων ἢте †πολιс nem нифи 15
 λοπονос βεν οὔνιω† ἢ ραωι οὔρος βεν
 φοῡῡω ἢ φ† αἡκοτοῡ ἐ τοῡχωра εqби мωиτ
 ρα. α. ба хωοῡ ἢхе | πιархнаггелос ἐθ οὔαβ ми-
 ханл ἔтаγζωλ δε ἐβοῡн ἐ ποῡни αἡρι ἢ
 οὔνιω† ἢ ωαι ἐ νοῡρωми οὔρος αἡсωρ ἢ 20
 ζανниω† ἢ λгапи ἢ нн ἐт ωат nem нихра
 nem нiorфанос οὔρος наре ποῡтме ep ωφери
 ἢμωοῦ пе epе ποῡран βен ρωq ἢ οὔон
 нивен Οὔρος наῡ ep οῡωини βен τοῡχωра
 тнрс ζιτεν ἢ οῡπραзис ἐθ наney Мененса 25
 наи ἐт à λβοτ β ἢ ἐζοοῡ сini αἡи́тон ἢмоq
 ἢхе пирωми ἢ сωтп ματῆος ἐ αἡи ἐ †ахп
 ρα. β. ια αqби | ἢ фвехе ἢ πιἐζοοῡ тнрq ζιτεν

- ΝΕΝΤΩΒΖ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ΝΕΓ ΚΟΥΧΙ ἢ ΨΗΡΙ ΝΕΜ ΤΟΥΜΑΥ ἢ Π ΟΥΧΑ
 ΤΟΤΟΥ ΕΒΟΛ ΉΕΝ ΝΙ ΠΕΘΝΑΝΕΥ ΕΤΟΥΡΙ ΜΜΩΟΥ
 ἢ ΖΟΥΔ Ε ΠΙΧΟΥ ΕΦΟΝΒ ἢ ΧΕ ΠΟΥΙΩΤ ΠΙΔΙ-
 ΒΟΛΟΣ ΔΕ ΝΕΜ ΝΕΓΔΕΜΩΝ ἢ Π ΕΦΩΡΑΙ ΕΡΟΦ 5
 ΕΦΝΑΥ Ε ΝΙΠΕΘΝΑΝΕΥ ΕΤΟΥΡΙ ΜΜΩΟΥ ἢ ΧΕ
 ΝΑΙ ΑΓΙΟΣ ΑΛΛΑ ΑΓΤΟΥΝΟΣ [ΝΙΛΑΟΣ] ἢ ΤΕ ΤΟΥ-
 ΠΟΛΙΣ ΕΧΩΟΥ ΑΦΘΟΟΥΜΕΣΤΩΟΥ ΉΕΝ ΟΥΝΙΩ† ἢ
 ΜΟC† ΛΟΙΠΟΝ ΑΥΤΩΟΥΝΟΥ Ε ΧΩΟΥ ΑΥΩΛΙ ἢ
 ρβ. α. ἢ ΟΥΖΥΠΑΡΧΟΝΤΑ | ΉΕΝ ΟΥΔΙ ἢ ΧΟΝC ΝΕΜ ΝΗ 10
 ΕΤ ΨΟΠ ΉΕΝ ΟΥΛΠΟΥΘΗΚΗ ΙΩΑΝΝΗC ΔΕ ΠΕΧΑΦ
 ἢ ΤΕΦΜΑΥ ΝΕΜ ΝΕΓCΗΝΟΥ ΧΕ ΖΗΠΠΕ ΤΕΝΝΑΥ
 ΧΕ ΑΥΤΖΕΜΚΟΝ ΕΜΑΨΩ ΙCΧΕΝ ΕΤ Α ΠΕΝΙΩΤ
 ΜΟΥ ΛΟΙΠΟΝ ΤΩΟΥΝ ἢ ΤΕΝΧΩ ἢ CΩΝ ἢ ΤΑΙ ΒΑΚΙ
 ἢ ΤΕΝΨΕ ΝΑΝ Ε ΘΒΑΚΙ ἢ †ΜΕΤΟΥΡΟ ἢ ΤΕΝΨΩΠΙ 15
 ΜΜΑΥ C CΗΟΥΤ ΓΑΡ ΉΕΝ ΝΙΕΥΑΓΓΕΛΙΟΝ ΕΘ
 ΟΥΑΒ ΧΕ ΕΨΩΠ ΑΥΨΑΝΘΟCΙ ἢ CΩΤΕΝ ΉΕΝ ΤΑΙ
 ΒΑΚΙ ΦΩΤ Ε ΚΕ ΟΥΑΙ ΠΛΗΝ ΙC ΖΗΠΠΕ ΑΥΘΟCΙ
 ρβ. β. ἢ CΩΝ ΑΥ† ἢ ΚΑΖ ΝΑΝ ΑΛΛΑ ΜΑΡΕ | ΦΟΥΩΨ
 ἢ ΠΟC ΨΩΠΙ Ε ΉΡΗΙ Ε ΧΩΝ ΠΑΙ ΡΗ† ΑΥΤΩΟΥ- 20
 ΝΟΥ ΉΕΝ ΟΥΧΩΠ ΑΥΩΛΙ ἢ ΠCΕΠΙ ἢ ΦΗ ΕΤ
 CΩΧΠ ΝΩΟΥ ΑΥΨΕ ΝΩΟΥ Ε ΘΒΑΚΙ ἢ †ΜΕΤΟΥΡΟ
 ΑΥΨΩΠΙ ΜΜΑΥ ΝΑΥΧΩ ἢ ΜΟC ΠΕ ΧΕ Φ† ἢ ΠΙ-
 ΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΨΩΠΙ ΝΑΝ ἢ ΒΟΗΘΟC
 ΟΥΟΥ ΝΑΥΤΟΥΖΟ ΟΝ ΠΕ ΕΧΕΝ ΝΙΜΕΤΝΑΗΤ ΕΤΟΥ- 25
 ΡΙ ΜΜΩΟΥ ἢ ΨΟΡΠ ΠΙΔΙΒΟΛΟΣ ΔΕ ἢ Π ΕΦΩΡΑΙ
 ΕΡΟΦ ΑΛΛΑ ΑΦΨΘΟΡΤΕΡ ΕΦΝΑΥ Ε ΝΗ ΕΘ ΟΥΑΒ
 ΕΥ† Ε ΠΑΝΑΙ ΉΕΝ ΠΙΝΑΖ† ἢ Π ΕΦΕΜΙ ΧΕ ΠΙ-
 10

- ργ. α. ἀρχαγγελος | ἐθ οὐαβ μιχαηλ ναϋ† ωπι
 ναϋ λοιπον ναϋ ζεμζεμ ἢ φρη† ἢ οὐμογὶ
 ἔτ ἂ ζανκογχι ἢ ἐζοογ ωπι ἂ νιρεφρωις
 ἢτε †βακι ζωλ αγγελ πηι ἢ οὐνιω† ἢ ἀρ-
 χων ἢτε †πολις οὐοζ αγγῶλι ἢ οὐνιω† ἢ 5
 πρετα ναϋ Πιάρχων δε αϋταμε πιζηγεμων
 ἔτ ὅηω ἐ †βακι πιζηγεμον δε αϋωινι ἢσα
 πιζωβ ἢ τοτϋ ἢ φη ἔτ οἱ ἢ διοικιτης ἐ †-
 βακι Πι διοικιτης αϋάμονι ἢ νιρεφρωις αϋ
 ἐρ ἀναγκαζιν ἢμωογ ἐθορυχιμι ναϋ ἢ νις- 10
- ργ. β. κεγος | ἢτε πιάρχων ἔτι εὔθερεωρ ἐθεε
 παι ζωβ ἱς παιάβολος αϋ ἐρ πςμοτ ἢ οὐ-
 ρωμι εϋμοωι ἐβολῆεν †πολις τηρς εϋωω
 ἐβολ εϋχω ἢμος κε ἀνοκ †σωογν κε νιμ
 πε ἐταϋκωλπ ἢ νικεγος ἢτε σγλων πιάρχων 15
 Ἀνοκ γαρ ἀιναγ ἐ παι χ ἢ ἀλογ ἢ ωεμμο
 ἐταγὶ ἢναγ ἢ ναι ἐζοογ αγγωλ ἐ ὅογν ἐ
 πηι ἀγκολπη οὐοζ ἢ ἐμι ἕεν οὐμεῶμηι κε
 πογζωβ ρω πε φαι ἱςχεν εὔωοπ ἕεν τογχω-
 ρα Πιρωμι δε ἢτε †βακι ἐταγσωτεμ ἐ ναι 20
- ρδ. α. αϋταμε | πιζηγεμων οὐοζ ἕεν †ογνογ αϋ-
 σωκ ἢμωογ ἢσα πιϋωι ἢτε τογὰφε κατὰ
 φογαςαζνι ἢ πιζηγεμων αγγενογ ἢπερῆθο
 Αϋσωκ ἢμωογ ἕεν οὐμεταῶναι ναρε τογ-
 μαγ δε μοωι ἢσωογ πε εςριμι ες† νομ† 25
 νωογ εςχω ἢμος κε ἢπ ἐρ ἐρ ζο† να ωηρι
 οὐονωχομ ἢ φ† ἔτ ἀνναζ† ἐρογ νεμ νεϋ-
 νιω† ἢ ἀρχαγγελος ἐθ οὐαβ μιχαηλ ἐ νο-

- ρα. β. ζεμ ἡ μωτεν ἐβολ ζα π ετ ζωογ νιβεν nem
 ἐτι δε εσχω ἡ ναι ἃ ογcmη ωωπι ζα ρωογ
 εσχω ἡμοc ἐβολῃεν τφε κε ἡπ ep ep ζο†
 †ναχα ζλι ἡ π ἐτ ζωογ ἐ ταζε οηνογ ανδ
 ἄνοκ πε μιχαηλ †ναρωic ἐρωτεν ἐβολζα π
 ετ ζωογ νιβεν ἐτι δε εγδζι ἐρατογ ἡ πεμθο
 ἡ πιζηγεμων eqδνογ ἡμωογ ἃ παρχηαγ-
 γελοc ep πcmοτ ἡ ογπατρικιοc ἡτε πογρο
 αqι ζι φογει ἐτ ἃ πιζηγεμων ναγ ἐρογ αq-
 τωηq αqδζι ἐ ρατq ογοζ αq†ζο ἐρογ κε
 ἄμογ ἡτεκζεμci ἡτεκωτεμ ζωκ ἐ ναι αντι-
 ρε. α. λογiα ἡθογ δε | αqζεμci πιζηγεμων δε αq-
 ορογiνι ἡ νιἄλωογi ζιτζη ἡμογ πεχαq νωογ.
 κε ταχη ἡμωτεν † ἡ πρετα ἡ παρχων 15
 ναq ἡπα † ep vacanizim ἡμωτεν ἡθοογ
 δε αγ ep ογῶ πεχωογ κε qονῃ ἡκε πῶc φ†
 ἡ νιχρηcτιἄνοc nem πωογ ἡ πεqνiω† ἡ αρ-
 χηαγγελοc ἐθ ογав μιχαηλ κε ἡπ en ep
 κοινωνι ἡ ζωβ ἡ παι ρη† ἐνεζ Πεχε παρ- 20
 χηαγγελοc μιχαηλ ἡ πιζηγεμων κε ἄνοκ
 ρε. β. †cωογν ἡ πιρη† εῶβε †μεῶμνι | ογωνζ ἐβολ
 μαρογ ἄμονι ἡ πικογχι ἡ con ἡτε ναι ρωμι
 ἡ cεολq ἐ ῃογν ἐ πνι ἡ παρχηρεqρωic
 φαι ἐτ epε πεqῃητ ῃoci ἐ ῃογν ἐ ναι ρωμι 25
 ἡτεq ωω ἐβολ eqχω ἡμοc κε ῃεν φραν ἡ
 παῶc iηc πῡc ἐcεογωνζ ἐβολ ἡκε †πρετα
 ἡτε cγλωμ παρχων θαι ἐτ ογχεμ λωixi
 10*

ἐρον εὐβητε βεν τοῦνοῦ ἀ τμεθμνι ναοῦ-
ωνε ἐβολ Οὔοε βεν τοῦνοῦ ἀ πιηγεμων
ερ κελεῖν εὐρογδι ἡ πικοῦχι ἡ ῥηρι ἐ
βοῦν ἐ πηι ἡ παρχη ρεφρωις κατα φρητ

ῤ. α. ἐταρχος ἡχε | παρχηαγγελος μιχαηλ οὔοε 5
αρωῶ ἐβολ ερχω ἡμος χε βεν φραν ἡ πα
ὄς ιητ πχτ nem παρχηαγγελος ἐθ οὔαβ μι-
χαηλ εσεοῦωνε ἐβολ ἡχε τπρετὰ ἡτε σῶλωμ
παρχων Οὔοε βεν τοῦνοῦ ἀ οὔσμη ῶωπι
ερε οὔον niben σωτεμ ἐρος χε ζωλ ἐ πεснт 10
ἐ πικατακιον τετενναχιμι ἡ ζωβ niben ναι
κοῦχι ἡ ῥηρι σεοῦαβ ἐ nobi Οὔοε βεν τοῦ-
νοῦ αῡζωλ ἐ πεснт ἐ πικατακιον αῡχιμι ἡ

ῤ. β. τπρετὰ τηрс οὔοε αῡταμε | πιηγεμων ἐ
φη ἐταρωπι αq ер ῶφηρι ἐμαῶω ἐταρκωτ 15
ἐ περзо ζωс χε ернахω ἡ φη ἐταρωπι ἡ
πιπατρικιος ἐτε μιχαηλ πε ἡп еρεми χε αq-
ζωλ ἐ θων Tote αq ер ῶφηρι ἐμαῶω οὔοε
αρχα πι 5 ἡ ἄλογ ἐβολ εῡοι ἡ ρεμζε οὔοε
αῡζωλ ἐ ποῡνι еῡт ῶοῡ ἡ φт nem παρ- 20
χηαγγελος ἐθ οὔαβ μιχαηλ φη ἐθ οὔαβ δε
ἡп οὔχα τοτοῡ βεν ni п ἐθ naneῡ ἐт οὔιρι
ἡμωοῡ ἡ οὔον niben ζωс δε ἡτε οὔον niben

ῤ. α. ер ῶφηρι ἡ ποῡβιος ἐθ naneῡ | Acῶωπι δε
он мененса οὔсноῡ icxen ἐт à ναι ῶωπι à 25
οὔρωμι τῶθoῡт ба ρωμι в батен ποῡρο
ζωс δε ἐρε οὔον зананмосион ἡ απас ἐρωοῡ
Ποῡρο δε αqт ἡ πирωми в ἐ τοτοῡ ἡ зан-

- ματοι εεροϋωατοϋ ñ ρ ñ λογκοχι è φογαι
 ñμον ñτωοϋ δε è † φη èθ ογав δε ιωαννης
 κατα ογεϋκεριὰ αq ep απανταν èρωοϋ èταq-
 ναϋ è νιματοι εϋζιοϋì è νιρωμι ðεν οϋ-
 μεταθναι Πεχαq ñ νιματοι xε οϋ τε †λωιxι 5
 ρζ. β. èρετεν ζιοϋì è ναι ρωμι εοβητc | Πεχωοϋ
 ναq ñxε νιματοι xε àνàμονι ñμωοϋ è ρ ñ
 λογκοχι è φογαι Πεχαq νωοϋ xε μενεuca
 οροϋ † ñ ω ñ λογκοχι cεναχαϋ èβολ πεxε
 νιματοι ναq xε cε àλλα αϋωτεμτηιτοϋ cενα- 10
 βοοβοϋ ιωαννης δε αq†ζο è νιματοι xε ωοϋ
 ñ ζητ ñ οϋκοϋxι ωα †ταcθοι ωα ρωτεν
 ñθοοq δε αqζωλ αqεν πι ω ñ λογκοχι αqτη-
 τοϋ αq ep πιρωμι β ñ ρεμζε ογοζ πι κε δ
 ñ ματοι èτ θηω èρωοϋ αq† νωοϋ ñ οϋι 15
 ρη. α. λογκοχι è φογαι | πιαιαβολοc ον πιxαχι ñτε
 μεθμνι νιβεν ñπ eq ωqαι èροq àλλα αqμοζ
 ñ χοζ è βοϋν è νη èθ ογав èθε ñοϋζβηοϋì
 è νανεϋ Αqτοϋννοc οϋνιω† ñ πιραcμοc è
 ðρηι è xωοϋ eqναωτ èμαωω ñ ζοϋδ èτε 20
 φαι πε Αcωωπι δε μενεuca ναι à οϋρωμι
 ñτε †βακι èρ καλιν ñ ζανρωμι νεμ κε ρωμι
 ñ ωφηρ ñταq ñε ροϋζι γαρ πε πιρωμι δε
 ναqωοπ πε ðατεν πνι ñ νη èθ ογав Èταϋ-
 οϋωμ δε ογοζ αϋω à πιρωμι τωνq εορεq- 25
 ρη. β. ζωλ è πεqνι | eqμοωι δε ðεν νιπλατιὰ ñτε
 †βακι à οϋδλη μαζρωc èροq αqζει αqμοϋ
 ðεν †οϋνοϋ ογοζ ñπε ζλι ñ ρωμι èμι è φη

ἔταρῳπι ἡμοῦ εἶτ ἃ πηρερῳις δε ἡτε
 †πολις ἰ ἐρκω† nem neqèrhoṡ aḡximi ἡ πι-
 ρῳμι ἐρμῳοῦτ ἀγενῇ ἔ πισολ ἀγμοῦῳτ ἡ
 πισῳμα οὔοῖ ἡπ οὔἔμι ἔ φη ἔταρῳπι ἡμοῦ
 ἀγκοῖ ἔτ ἃ τοοῖ δε ῳπι κε εὔναοῖ ἔ 5
 πιῖζαῖ ἃ παιῖβολος ἐρ πςμοτ ἡ οὔρῳμι.
 ἐρῳῳ ἔβολ ἔεν †πολις τηρς ἐρῳῳ ἡμος Χε
 ρῳ. α. παι ρῳμι ἔταρῳοῖ | ἔτε mπε ζῖι ἡ ρῳμι
 ἔμι ἔ περῳοῖ κε nim πε ἔταρῳοῖβεῖ ἡπε
 ται πονηριῖ ῳπι ἡτε ζῖι ἡ ρῳμι ἔβηλ ἔ 10
 παι δ ἡ ἀλογ ἡ ῳεμμο ἀνοκ † ἐρ μεῳρε
 ἡ παι ρῳβ Οὔοῖ ἃ παι σαχι ῳρ ἔβολ ἔεν
 †βακι τηρς ἃ πιζηγεῳων ῳε ναῖ ἀρταμε
 ποῖρο κεσανῳος οὔοῖ ἔεν †οῖνοῖ ἃ ποῖρο
 οὔαῖσαῖνι ἀῖνι ἡ πι δ ἡ ἀλογ εὔσονῇ ἡ 15
 νοῖχιῖ ζι φῖζοῖ ἡμῳοῖ ἐρε οὔον ζανκοῖλα-
 ριον τοι ἔ νοῖμο† Ἀῖῳλι δε ἡμῳοῖ ἐρατῇ
 ρῳ. β. ἡ ποῖρο ἀῖςμῖ ῳπι ζαρῳοῖ ἐςῳῳ ἡμος |
 κε ἡπ ἐρ ἐρ ρο† ἰς πςνοῖ ἡ πιῖσι ἀῖςμῖ
 ἃ πιῖτον φοῖ ἐρῳτεν ἔβολῖτεν πῳς Τοτε 20
 ἀῖταῖῳοῖ ἐρατοῖ ἡ πεμῳο ἡ ποῖρο ἡ πςμοτ
 ἡ ζανκαταῖκος Οὔοῖ ἔεν †οῖνοῖ ἰς πιαρ-
 χηαγγεῖλος ἔθ οὔαβ μιχαῖλ ἀῖβι ἡ πςμοτ
 ἡ οὔνιῳ† ἡ στραῖγλατῖς ἡτε ποῖρο ἡ νιρῳ-
 μεῖος ἀῖ Ποῖρο δε κεσανῳος ἔταρῳαῖ ἐροῖ 25
 ἀῖῳωνῇ ἀῖ῏ῖ ἔ ρατῇ ζι τῇ ἡμοῖ ἔταρῳφοῖ

1 The Ms. writes ΟΥΟΙ twice.

- δε ἐροῦ ἀγρεμσι εὔκοπ νεν νογῆρνοῦ Πιαρ-
 ρί. α. χηαγγελος δε μιχαηλ ἐταρναγ ἐ νιλλωοῖ |
 εὔδοι ἐρατοῦ πεχαῖ ἢ πογρο κεσανθος κε
 οὔ πε πζωβ ἢ ναι ἄλωοῖ πογρο δε αῖταμοῦ
 ἐθε πεζωβ ἐταρῶπι Πεχε μιχαηλ ναῖ κε 5
 οὔκ οὔν ἢπ οὔμι ἐ φη ἐταρῶτεβ ἢ πρῶμι
 πεχε πογρο ναῖ κε αὔτ ἢ ναι νηι ἐβοῦν
 κε ἢωοῦ πε ἐταρῶτεβ ἢμοῦ Πεχε μιχαηλ
 ναῖ κε ἡτοτεν ἄρε ῶαν οὔζωβ ἢ παι ρητ
 ῶπι ἢτε οὔαι μοῦ ἢτενωτεμῆμι ἐ φη ἐτ- 10
 αῖ ῶπι ἢμοῦ ῶανθοῖνι ἢ πρῶμι ἐταρμοῦ
 ρί. β. ἐ ὅμητ ἢτενῶνοῦῖ ῶαῖσαχι νεμαν | ἢτερ-
 ταμον ἐ φη ἐταρῶθεβεῖ τῆνοῦ δε ιςχε χοῶω
 ἐ ἐμι ζωκ ἐ τμεῶμηι ιε μαροῖνι ζωῖ ἢ
 φη ἐταρμοῦ ἐ παι μα ἢτενῶνοῦῖ οὔοζ ῶαῖ- 15
 σαχι νεμαῖ ἢτερταμον ἐ φη ἐταρῶθεβεῖ
 Οὔοζ ἡεν τῶνοῦ ἢ πογρο ἐρ κελεῖνι ἀῖνι
 ἢ φη ἐθ μωοῦτ ἐ ὅμητ Πεχε πιαρχηαγγελος
 μιχαηλ ἢ δανηλ πικοῦχι ἢ συν ἢτε νη ἐθ
 οὔαβ κε ζωλ ἄχος ἢ παι ρεῖμωοῦτ κε ἡεν 20
 φραν ἢ πα ὅς ιης πᾶ φτ ἢτε τφε νεν πικαῖ
 ρί. α. ματαμον | ἐ φη ἐταρῶπι ἢμοκ πικοῦχι δε
 ἢ ἄλοῦ ἀῖρι ἢ παι ρητ φτ δε πιμαῖρῶμι
 ἐροῶω ἐρε πεφραν ἐθ οὔαβ δι ὦοῦ ἡεν
 μαι νιβεν ἢσεναῖτ ἐροῦ αῖτασῶο ἢ τψγχι 25
 ἢτε πρῶμι ἐροῦ ἢ κε συν αῖωνῶ ἐθε ποῦ-
 χαι ἢ πογρο νεν πιμῶ τηρῖ ἢτε τχωρα
 τηρς ἐτεμμαῦ οὔοζ ἢ πρῶμι ὦω ἐβολ ἐρῶ

ἴμος κε οὔοι νακ ποῦρο κεσανθός κε ακ
 ερ τολμαν ακεμσι nem παρχναγγελος ἐθ
 οὔαβ μιχαηλ παρχνηστρατικοῦς ἵτε τχομ
 ρτᾶ. β. ἡ νιφνοῖ | κε γαρ ναι ρωμι ἐτοῦχεν λωιχι
 ἐρωοῦ ζανδικεος νε οὔοζ σεοῦαβ ἐ νοβι κε 5
 γαρ ἡθωοῦ αν πε ἐταγῶτεβ ἴμοι αλλα
 οὔδλη πε ἐτασμαζρωσ ἐροι αιμοῦ Οὔοζ ἐθεβ
 μετσωπ ἡ ναι ρωμι ἂ παι νιωτ ἡ π ἐθ
 νανε q ταζοκ ακ ερ πεμπωᾶ ἡ ναγ ἐ πι-
 αρχναγγελος ἐθ οὔαβ μιχαηλ λοιπον ἱς νι- 10
 ωφηρι ἵτε φτ ἂ τετενναγ ἐρωοῦ ματασθε
 ἡννοῦ ἐρωοῦ βεν πετενζητ τηρq ἡτετενχω
 ἡσωτεν ἡ ναι ζγδονη nem ναι ἱδωλον ἐτ
 ριβ. α. μωοῦτ ἐτε ἴμον ζνοῦ | ἡ βητοῦ ζινα ἵτε
 φτ χω νωτεν ἐβολ ἡ νετεν ωορπ ἡ νοβι κε 15
 γαρ ἂνοκ ζω ἐ οὔνιωτ ἡ ζμοτ ταζοι κε
 αιναγ ἐ παρχναγγελος μιχαηλ ἐθεβ ναι
 ρωμι ἡ δικεος οὔοζ βεν τούνοῦ ἂ παρχναγ-
 γελοῦ μιχαηλ ζωλ ἐ πῶσι βεν οὔνιωτ ἡ
 ὠοῦ ἐρε ποῦρο ναγ ἐροq nem πιμηω τηρq 20
 ερζηλ ἐ πῶωι ἐ τφε ἐ αqβι nemαq ἡ τψγχη
 ἡ φη ἐταqμοῦ ἐ πῶωι ἐ νιφνοῖ Ποῦρο δε
 nem οὔον νιβεν αγωωπι βεν οὔνιωτ ἡ ζοτ
 ριβ. β. ἐμαωω μενεuca οὔνιωτ ἡ ναγ | ἂ πζητ ἡ
 ποῦρο σεμνι ἐροq ἐβολβεν τζοτ nem πινιωτ 25
 ἡ ζωβ ἡ ωφηρι ἐταqναγ ἐροq αqτωνq αqτφι
 ἐρωq ἡ ἱωαννης ερχω ἴμος κε σεμαρωοῦτ
 ἡσε τούνοῦ ἐτ ἀρετεν ἱ ἐ βοῦν ἐ ται πολικ

- ἢ ἔνι τὸν Τέντζο ἐρωτεν ματαμοὶ ἐπετεν
 νογῆ ἐτ ἀρετεν νὰζῆ ἐρογ οὐοῖ ἵτεν νὰζῆ
 ἐρογ ζων ἵτενοῦχαι ἰωαννης δὲ πεχαγ νωογ
 χε· ἐν νὰζῆ ἐ πῶς ἱεῖ πᾶς πῶρη ἢ φῆ ἐτ
 οὐῖ Ποῦρο δὲ ἀρωῶ ἐβολ ἐρχω ἵμος νεν 5
 ριγ. α. πιμῶ τηρῆ χε ἀληθῶς οὐνογῆ | ἐροῖ πε
 ἱεῖ πᾶς οὐοῖ ἵμον κε νογῆ ἐβηλ ἐρογ
 ἰωαννης δὲ πεχαγ ἢ ποῦρο χε τῶνκ ἵτεκ-
 χαι ἢ κωνσταντίνος ποῦρο ἢ νιρῶμεος ἵτεκ-
 ταμογ ἐ ζῶν νιβεν ἵτεκῆζο ἐρογ ζινα 10
 ἵτερογῶρπ ναν ἢ οὔαι ἢ νιἐπισκοπος ἢ τε-
 τεκῶρα ἵτερ ἐρ κληγιν ἵμῶτεν ἐ φραν
 ἢ φιωτ νεν πῶρη νεν πιπᾶ ἐθ οὔαν Ποῦρο
 δὲ κεσανθῶς ἀρῆαι ἐρατῆ ἢ ποῦρο κων-
 σταντίνος ἐρχω ἵμος νὰγ ἢ παὶ ρηῆ Κεσα- 15
 ριγ. β. νῶος φη ἐτ οὔχω ἵμος ἐρογ χε οὔογρο |
 πε ἐρ ἐρτολμαν ἐρῆαι ἐ ρατῆ ἢ πινωῆ ἢ
 οὔρο ἢ αὐτοκρατῶρ κωνσταντίνος φῶκ ἢ
 ἱεῖ πᾶς χερετε Οὔνωῆ γαρ ἢ ζμοτ ἀτα-
 ζον ζιτεν φῆ πὰγαθῶς ἀγ ἐρ πενμεγὶ ἀγ- 20
 εντεν ἐβολῆεν ἱμετῶαμῶε ἰδῶλον ἐτ δαῖεν
 ἀγταθῶν ἐρογ ζιτεν τερνωῆ ἢ μετὰγαθῶς ἐ
 νὰῶς νεν νενῆζο ἢ πινωῆ ἢ ἀρχηαγγελος
 ἐθ οὔαν μιχαηλ φαι ἐταρᾶτ ἢ ἐρηπῶ ἐρι-
 νὰγ ἐρογ ἢ νὰβὰλ οὐοῖ ἀρῶε πιρερῶογῆσα- 25
 ριγ. γ. χι νεναν ἢ ρῶγ νεν ρῶγ μενενσα ὀρερῶογ |
 μενενσῶς ἀρῶλ ἐ πῶσι βεν οὔνωῆ ἢ ῶογ
 ἐρναγ ἐρογ τηρογ λοιπον τενῆζο ἐ τεκμεῖς

ΕΘΡΕΚΟΥΩΡΠ ΝΑΝ Ν ΟΥΛΙ Ν ΝΙΕΠΙΚΟΠΟΣ ΕΤ
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 ΣΟΥΤΩΝ ΟΥΟΖ ΝΤΕΩΤΑΜΟΝ ΖΩΝ Ε ΠΙΜΩΙΤ Ν
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 ΡΙΣ. Β. Ν ΠΤΗΡΩ ΟΥΟΖ ΗΕΝ ΟΥΝΙΩΤ Ν ΣΠΟΥΔΗ | ΑΩΒΙ
 Ν ΝΙΣΗΑΙ ΝΧΕ ΠΟΥΡΟ ΚΩΣΤΑΝΤΙΝΟΣ ΑΩΩΟΥ
 ΑΩ ΕΡ ΨΦΗΡΙ ΕΜΑΩΩ ΕΧΕΝ ΦΗ ΕΤΑΩΩΩΠΙ ΑΩΤ 10
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 ΑΩΣΗΑΙ ΨΑ ΠΙΛΓΙΟΣ ΙΩΑΝΝΗΣ ΠΙΑΡΧΗΕΠΙΣΚΟΠΟΣ
 ΝΤΕ ΕΦΕΣΟΣ Ν ΠΑΙ ΡΗΤ ΗΑ ΤΩΗ ΔΕ Ν ΖΩΒ
 ΝΙΒΕΝ Τ ΕΡ ΑΣΠΑΖΕΣΘΕ Ν ΝΕΚΧΙΧ ΕΘ ΟΥΑΒ ΝΑΙ
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 ΡΙΕ. Α. ΣΩΟΥΝ ΧΕ ΧΝΑΡΑΩΙ Ν ΖΟΥΔ | ΤΟΥΩΨ ΟΥΝ
 ΕΘΡΕΚΩΑΙ ΗΑ ΟΥΚΟΥΧΙ Ν ΗΙΣΙ ΕΚΡΩΟΥΤ ΗΕΝ
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 ΕΘΒΕ ΠΓΕΝΟΣ Ν ΝΙΡΩΜΙ ΝΤΕΚΣΚΙΛΙ ΝΜΟΚ ΝΤΕΚ-
 ΖΩΛ ΨΑ ΤΒΑΚΙ ΤΕΝΤΙΑΣ ΝΤΕΚ ΕΡ ΦΑΗΡΙ Ν
 ΝΗ ΕΤ ΨΩΠΙ Ν ΗΗΤΣ ΗΕΝ ΦΡΑΝ Ν ΠΧΤ ΝΤΕΚ-
 ΟΛΟΥ ΕΒΟΛΗΕΝ ΠΩΕΜΩΙ Ν ΤΜΕΤΩΑΜΩΕ ΙΩΩΛΟΝ 25
 ΕΤ ΣΩΩ ΝΤΕΚΤ ΩΜΣ ΝΩΟΥ Ε ΦΡΑΝ Ν ΦΙΩΤ
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 ΡΙΕ. Β. ΝΑΚ ΕΥΩΟΥΨΟΥ ΗΑΤΕΝ ΠΟΣ ΝΕΜ | ΝΕΩΑΓΓΕΛΟΣ

ἔθ' οὐαβ ζῖνα ἵτενοῦχαι εὔσῳπ ζῖτεν τχῳμ
 ἵτε πᾶς πεννοῦ† Ναι σῃαι δε ἅ ποῦρο κῳς-
 ταντινός οὐορποῦ ἡ ἄββα ἰωαννης πιαρχηῆπι
 σκοπος ἵτε ἐφесος nem † κε ἐπιστολῇ ἵτε
 κесανθός ποῦρο Πιαρχηῆπισκοπος δε ἐταρῳ 5
 ἡ nicῃαι ἀρραῳι ἐμαῳω ἐζρηι ἐχεν πχῖντας-
 θο ἡ †χωρα τηрс Τότε ἀρῳι nemαq ἡ διὰ-
 κον b nem οὐπρεсβύτερος nem οὐ ἀναγνωστης
 ριζ. α. nem ρ ἡ ψαλμῳδος nem ιβ ἡ φιλοπονός |
 οὐοz ἀρῳλι nemαν ἡ πсов† ἡ πιῳγσιαστηριον 10
 Οὔτραπηza ἡ νοῦb nem δ ἡ ποτηριον ἡ ζατ
 nem ρ ἡ ποτηριον ἡ νοῦb nem οὔμαппа ἡ
 ѿens ἐт сопп nem οὔскепасма ἡ ολосірікон
 nem πι δ ἡ εὔαγγелиον nem πι ψαλτηριον
 nem πιαποστολός nem πιπραzis nem niἐπι- 15
 στολῇ ἡ καθολικόν Ἀπλῳς πсов† τηρq ἡ
 †εκκληсиὰ ἀγῳληλ ἀγμοῳι ζι πμῳιτ εὔραῳι
 ἔταγῳнт δε ἐ †βαки ἀγερсγmmenin ἡ ποῦ-
 ριζ. β. po | ἡ ππαρoυciὰ ἡ πιαρχηῆπισκοπος nem
 нн ἐθ nemαq Ποῦρο δε ἀqι ἐβολ nem ἰωαν- 20
 ннс nem πιmῳ τηρq ἵτε †πολις ἐр ἅπανταν
 ἐ πιαρχηῆπισκοπος ἔταγφοz δε ἐ πιαρχη-
 ῆπισκοπος ἅ ποῦρο nem πιmῳ τηρq οὔῳῳт
 наq οὔοz ἀγῳι смoу ἐβολзи totq Ποῦρο δε
 ἀρῳω ἐ πιαρχηῆπισκοπος ἡ ζωb niβen ἐταγ- 25
 ѿῳпи ἡmoq οὔοz ἀqтаmoq ἐ ἰωαννης eqῳω
 ἡmoс xe ἐβολзiten φαι nem neqснnoу ἅ φ†
 ριζ. α. nai nan οὔοz παι ρη† ἀγῳe нῳoу | ἐ †βαки

βεν οὔνισϑ† ἢ χαμῆ Ποῦρο δε αῤ†ζο ἐ πι-
 αρχηἐπισκοπος αῤολῷ ἐβοῦν ἐ πιπαλλατιον
 νε ἰπατοῦ κετ εκκλησιὰ πε βεν †πολις Μ
 περραστ† δε πεχε παρχηἐπισκοπος ἢ ποῦρο
 χε μαρεν† ἢ πῶω ἢ οὔεκκλησιὰ Ποῦρο δε 5
 πεχαῤ χε πα ιωτ οὔον ἢτην ἢμαῤ ἢ οὔμωιτ
 ἢ βερι εὔκωτ ἐροῤ μαρον ἢτεκναῤ ἐροῤ
 ἐωωπ ϣνα ἐρ ωαῤ τενναιῤ ἢ ἐκκλησιὰ Πι-
 αρχηἐπισκοπος δε νεμ ποῦρο αῤζωλ εὔσοπ
 ριῤ. β. αῤναῤ ἐ πιμωιτ | ἐτοῤκωτ ἐροῤ οὔοῤ αῤ-10
 ρανα ἢ παρχηἐπισκοπος Ποῦρο δε αῤρε
 πικῤριζ ωω ἐβολ βεν †πολις τηρς χε μαρε
 ρωμι νιβεν ἢ ἢσε ἐρ ζωβ ἐ †εκκλησιὰ Οὔοῤ
 παι ρη† ἢ † πολις τηρς ῶωοῤ† αῤερζωβ
 ἐ †εκκλησιὰ ἢτε αρχων ἢτε ϣηκι ωα ἐβοῦν 15
 ἐ ποῦρο ναῤ ἐρ ζωβ ζωῤ πε βεν νεῤσιχ
 ἢμιν ἢμοῤ ἢ φρη† ἢ οὔον νιβεν ἐῤναζ†
 χε ϣναβι ἢ οὔσμοῤ ἐβολ ἢιτεν πῤε οὔοῤ
 βεν φ οὔωω ἢ φ† αῤχωκ ἢ πικωτ ἐβολ ἢ
 ρη. α. ιῤ ἢ ἐζοοῤ | Παρχηἐπισκοπος δε αῤ ἐρ 20
 ἀγιαζιν ἢ †εκκλησιὰ ἐ φραν ἢ †παρῥενος
 ἐῶ οὔαβ †θεοδοκος μαριὰ Οὔοῤ ἐταῤναῤ
 ἐ πινιω† ἢ μηω ἐῶ ναβι ωмс πεχαῤ ἢ ποῦρο
 χε αἢνα † ωмс ἢ παι μηω ἢῶων χε ἢπα-
 τοῦ κετ εκκλησιὰ βεν ται βακι ἐρε οὔον 25
 κολῤμβηῥα ἢ ἢητοῤ Αῤ ἐρ οὔῶ ἢχε πιςο-
 φος ιωαννης πεχαῤ ἢ ποῦρο νεμ παρχη-
 ἐπισκοπος χε ται λῤμνη ἢμωοῤ ἐτ σα πειεβτ

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ταλος ἐ ἔρηι ἔχεν πима ἢ ἐρ ψωογῶι αq
 ἐρ προσφέριν ἔχως Ποῦρο δε nem πимῶ
 ρκ. α. τηρq αq ἐρ ψφηρι | ἔχεν нн ἐτοῦναγ ἐρωογ
 nem нн ἐτοῦсωтем ἐρωογ ἐπi αη ἢп ογ-
 сωтем ἐ сaxи ἢ παι ρη† ἐνεξ ογδε ἢп ογ-
 5 ναγ ἐ παι τυπος ἐ πτηρq не φαι γар пе
 पिωорп ἢ соп ἐταῦταде προσфора ἐ πῶи
 бен †χωρα ἐтеммаγ ἐταῦбi τηρογ ἐβολбен
 ним҃устһριон ἐθ ογав ἃ παρχнѣпскопос †
 нwoγ ἢ †зирһнн ογoз ἃ πioγai πioγai ἐр 10
 αναχωριν ἐ περμανῶωπι Πιαρχнѣпскопос
 δε αq ἐр ογἄвоτ ἢ ἐξooγ ἔα τοτογ еq ἐр
 ρк. β. каѠнkin ἢмwoγ ογoз | еqтсавo ἢмwoγ ἐ
 πῶωῶ ἢ †εκκλһсиἃ мененсowс αqзωλ ἐ τεq-
 бакi бен ογνiω† ἢ ραῶи Ποῦρο δε кесан- 15
 оос nem πимῶ τηρq ἢте †бакi наγ† woγ
 ἢ φ† ογoз наγ ἐp ἐ тiмaн ἢ πiἄгiос iωaнннс
 πiѣпскопос nem περсннoγ xe ογнi наγ ἐр
 прокоптiн пе бен †свω ἢте пбс Мененсa
 зaнkoγxи ἢ ἐξooγ пexе πiѣпскопос ἐθ ογав 20
 ἢ ποῦро xe μαρεн кωт ἢ ογεκκлһсиἃ ἐ φpaн
 ρкa. α. ἢ παρχнаγγелос ἐθ ογав | мiχαηλ Ποῦро
 δε пexαq наq xe apι φογωῶ τηρq ἢτεκψγxн
 ѡ пениωт тенсевтωт ἐ сωтем ἢ сωк Πiε-
 пскопос δε ἐθ ογав iωaнннс αqзi сeн† ен 25
 †εκκлһсиἃ ογoз наpe на †бакi τηрс † ἢ
 тотоγ немаq пе ογoз бен ογнiω† ἢ cпоγaн
 αqxoкс ἐβολ ογoз αq† ἢ пeслωῶῶ ἢ п ἢ

ἄβοτ Πιεπισκοπος δε εἶθ οὐαβ ιωαννης αq
 ep ἀγιάzin ἡ πιτοπος ἡ σογ ιβ ἡ πιάβοτ
 ρκᾶ. β. ἄθωρ ἡ φραν ἡ παρχναγγελος | μιχανλ
 Ογορ ἂ πωαι ἡ παρχναγγελος μιχανλ ωπι
 εφοι ἡ διπλογν εἶ πωαι ἡ παρχναγγελος 5
 nem πωαι ἡ παγιασμος ἡτε τεκκλησιᾶ Με-
 nenca τςγναζιc δε ἂ πιεπισκοπος ζωλ ἡnem
 πογρο nem πιμηω τηρq εγσον ἡτε τπολιc εἶ
 πιερφει ἡτε πιζεγc αγροκzq Ογορ πιδεμων
 εἶτ δαλνογτ εἶ πιῖαωλον αqωω εβολ εqχω 10
 ἡμος xε ακτ ἡici ἡηi εμαωω ὦ ιωαννης
 ακριττ εβολῃεν πα manωωπι Πογρο δε αq
 ρκᾶ. α. θρογ κωτ ἡ ογνιωτ ἡ εκκλησιᾶ | ἡεν φμωιτ
 ἡ πιερφει αqτ φραν ἡ νιαποστολος ερος
 Πιάγιος δε ιωαννης αqταχρο ἡ ογον nιβεν 15
 ἡεν πιναzτ ογορ ναγτ ὦογ ναq zιτεν ογον
 nιβεν Κωcταντινος δε πογρο εταqσωτεm
 εἶθε ζωb nιβεν εἶθ nανευ εἶ nape ιωαννης
 ipi ἡmωογ αqτ ωογ ἡ φτ αqcbai ναq ἡ
 ογεπιστολη αqτzo εροq εορεqcmογ εροq nem 20
 τεqμετογρο eqμογτ εροq ἡ ἡηtc xε δανιηλ
 ἡ βepi πιρεqτακο ἡ νιῖαωλον τχωpa δε ἡτε
 ρκᾶ. β. τεντιαc | ναcτ εἶπᾶnai ἡmηηi ἡ νιεzοογ
 τηρογ ἡτε πιάγιος ιωαννης zιτεn παωαι ἡ
 νιωφηρι εἶτ ἂ φτ epε ενεργin ἡmωογ εβολzi 25
 τοτq Α τετεnναγ ὦ namenpaτ εἶ τxοm ἡτε
 φτ nem nimεtωανzοηq ἡτε παρχναγγελος
 εἶθ οὐαβ μιχανλ Tenximi ἡ πτzo ἡ μιχανλ

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φτ φιωτ εθρεφ ναι νωου τηρου ογορ ντεφ-
 ρκδ. β. σογτων πογμωιτ Ανον ζων μαρεντ ναρ | ν
 νη ετ εφογλωου ογορ ντεφβωνχ ερον εβη-
 τουρ ζινα ντεφμενριττεν ν ζογδ ογορ ντεφτ-
 ζο εχων ναρρεν φτ Μαρην μενρε νενερνογ 5
 βεν ουμει ντε φτ ογορ ντενωωπι βεν ου-
 μετμαicon νογωτ πενρρε καταλαλιὰ ωωπι
 βεν νενσφοτου κε ογλογχη εςζωου πε τκα-
 ταλαλιὰ Ογνοβι ερχονc πε τπορνιὰ ογωου-
 μοct τε ναρρεν φτ νεν νεφαργγελος ογμογ 10
 ρκε. α. νεν ουμετζηκι τε ν τψγχη νεν πιcωμα |
 Ογωφηρ ντε πιαιαβολος πε τπορνιὰ ογχαχι
 τε ντε φτ νεν νεφαργγελος ογωουμοct τε
 ν νιχρηcτιανος ογωφηρ τε ντε πταιω τνογ
 κε ναωηρι μαρενζιογι cαβολ νμον ν νιμωιτ 15
 ετ βαβεν ντενμοωι βεν νιμωιτ εθ νανευ
 νεν νιμωιτ ετ σογτων Μαρηνμοωι βεν ου-
 μεταθνοβι νεν ουμεταταδνι νπε γαμος γαρ
 εφτογβηογτ βαβεν ρωμι ενεζ Αναγ ε μωγ-
 ρκε. β. cηc εταρcαχι νεν φτ ν φ̄ω ν cοπ ε ογον | 20
 νταρ νμαγ ντεφcζιμι νεν νεφωηρι νπεναιωτ
 οροπ ναρ εβογν ε πιχοcεμ Αλλα νπ εν-
 ορενταωε πιcαχι νζογδ εθε ναι cερωωι
 γαρ ερον νκε νενμεθερεγ ν τπαλεα νεν
 τγεννη λοιπον μαρενκεκ πιcαχι εβολ ντενι 25
 εχεν φη ετ ενερ ωαι ναρ ν φοογ πιαρχηα-
 γελος εθ ογαν μιχαηλ Ερε παι ωαι γαρ ν
 φοογ ερ χριὰ αν ν μετραμαδ εφογωμ εφcω

ἡμαγὰτq εἰοῦνοq εἰχῶ ἢ νι ζηκι ζωq νεμ
 ρκς. α. πιορφᾶνος νεμ †χηρᾶ εὔζοκερ εὔδβι | ερε
 παι ψαι γαρ αν ερχριᾶ ἢ μετραμαδ εκ ερ-
 φοριν ἢ ζανζβωc ἐναψε ἐσοῦενοῦ ερε πι-
 ζηκι ζωq βηψ εἰδῶεβ ἕεν †φρω Ερε παι ψαι 5
 γαρ αν ερ χριᾶ ἢ ὁμετραμαδ ἢ ζανρωμι
 εὔμοτεν ἡμωοῦ ἕεν ζανηι εὔκολσελ ερε
 πιζηκι ζωq ὠσεβ εἰενκοτ ἕεν πιβip Ερε παι-
 ψαι γαρ αν ερ χριᾶ ἢ οὔαι εἰοῦωμ εἰοῦ-
 νοq ερε πιζηκι ζωq γεxζωx ἕεν πιωτεκο 10
 Ερε παι ψαι γαρ ερ χριᾶ αν ἢ φ† ἐτ ρωοῦτq
 ρκς. β. ἡμαγὰτq ερε πιζηκι | ζωq ῶωι ἢ λτ xεμ
 πεqῶιι Ναρωμι αν νε νιεντολῃ ἀλλᾶ να
 φ† νε φ† γαρ qνα† ζᾶ πενιγενoc ἢ νιρωμι
 ζιτεν νιεντολῃ ἐτ cῃνοῦτ ἕεν νιεγαγγελιον 15
 λοιπον ναμενρα† μαρεν†ζο ἐ παρχηαγγελoc
 μιχαηλ ἕεν οὔζητ εἰσοῦγτων ζινα ἢτεqῶι
 ζμοτ ἐζρηι ἐxων ναζρεν φ† †xῶ ἡμοc νω-
 τεν xε ερε πικocmoc τηρq ταζηοῦ ἐρατq
 ζιτεν νεν†ζο ἢ μιχαηλ νεμ να †παρῶενοc 20
 ἐθ οὔαβ †θεοδοκοc μαριᾶ †νοῦ xε μαρεν†
 ρκς. γ. ῶοῦ νωοῦ | ἕεν πιῶοῦ ἐτ ερ πρεπι ἢ παι
 ψαι †ναγ γαρ xε ᾶ πιναγ ῶωπι εῶρεν† ἢ
 πεν οὔοι ἢτενxωκ ἐβολ ἢ νιμῦcτηριον ἐθ
 οὔαβ ἢτεν† ῶοῦ ἢ φη ἐτ ερε ῶοῦ νιβεν 25
 ερ πρεπι ναq πεν ὅc οὔοz πεννοῦ† οὔοz
 πεν cωτηρ ιηc πx̄c φαι ἐτε ἐβολzi τοτq
 ἐρε ῶοῦ νιβεν νεμ ταιδ νιβεν νεμ προc-

ΚΥΝΗCIC NIBEN EP ΠΡΕΠΙ Ν ΦΙΩΤ ΝΕΜΑQ ΝΕΜ
ΠΙΠΝΑ ΕΘ ΟΥΔΒ Ν ΡΕQΤΑΝΒΟ ΟΥΟQ Ν ΟΜΟ-
ΟΥCΙΟC ΝΕΜΑQ ΤΝΟΥ ΝΕΜ Ν CΗΟΥ ΝΙΒΕΝ
ΝΕΜ ΩΔ ΕΝΕQ ΝΤΕ ΝΙΕΝΕQ ΤΗΡΟΥ

ΑΜΗΝ.

5

ρκ̅η. β. ογενκωμιον ἐ ἀϑταογοϑ ἵχε πι ἐπα εϑστα-
 θιος πιἐπισκοπος ἵτε †τρακη †νησος πιμα
 ἐτ α †ογρω ἐρ εζωριζιν ἵ πιὰγιος ιωαννης
 πιχρησостомος ἐροϑ πιμα ἐταϑχωκ ἐβολ ἵ
 ἕηηϑ. ἐταϑταογὸ δε ἵ παι εγκωμιον ἵ 5
 ρλ̅. α. ἕηηϑ он ἐ πωαι ἵ παρχηἀγγελος | ἐθ ογав
 μηχανλ ἕεν соу ιβ̅ ἵ πιὰβοτ παῶνι φαι ἐт
 α πιμακαριος ϑисεν† ἵμοϑ ἕεν псахи ἕатϑη
 ἵπατε ϑχα σωμα ἐβρηι ἀϑсахи он ἵ ἕηηϑ
 εῶβε ογρωμι ἵ ὅμηι ἐ πεϑραν πε ἀριστάρχος ιο
 немтеϑс̅ими ἵ μαينوϑ† εϑφγμηὰ †с̅υνηκλη-
 тικη ἀϑχε ϑанкоϑхи δε он ἕен т̅β̅ан
 ἵ παι εγκωμιον ἵ ογωт ἐ φη
 ἐθ ογав ιωαννης πιχρησост-
 тоμος εϑῶοϑ ἵ †τριαс 15
 ἐθ ογав ἕен оϑи-
 ρηνη ἵτε φ†.
 ἀμην.

ρλ̅. β †ηλοϑων | ἵ ρωι ἕен ἕанπαβολη ογος
 ἵтсахи ἵ·νη ἐт ϑηп ἕен παλαс κατa псахи 20
 ἵ πιἐροϑψαλτης δαγια φιωт ἵ п̅х̅с̅ κατa
 сарз. Νταωψ ἐβολ ἐϑοτε с̅н̅в̅ι н̅и̅в̅ен ἵχω

ΝΕΜ ΜΟΥΣΙΚΟΝ ΝΕΜ ΣΥΜΒΑΛΟΝ ΝΕΜ ΚΥΘΑΡΑ
 ΟΥΟΣ ἸΤΑΧΟΣ ΖΩ ΝΕΜ ΠΙΘΜΗ ΧΕ ΨΑΡΕ ΠΑΓ-
 ΓΕΛΟΣ Ἰ ΠΩΣ ΖΙΚΟΤ Ἰ ΠΚΩΤ Ἰ ΝΗ ἸΤ ΕΡ ΖΟΤ
 ΒΑΤΕΡ ΖΗ ΟΥΟΣ ἸΤΕΡΝΑΖΜΟΥ. ΜΑΡΕΝΟΥΟΣ
 ΟΝ ἸΧΕΝ ΠΣΑΧΙ Ἰ ΠΙΠΡΟΦΗΤΗΣ ἸΤΕΝΧΟΣ ΧΕ 5
 ρλᾶ. α. ΦΑΙ ΠΕ ΠΙΕΖΟΥ | ἸΤ Α ΠΩΣ ΘΑΜΙΟΥ ΜΑΡΕΝ-
 ΘΟΥΤ ἸΤΕΝΘΕΛΗΛ ΟΥΟΣ ἸΤΕΝΟΥΝΟΥ ἸΜΟΝ
 Ἰ ΒΗΤΕΡ ΒΕΝ ΟΥΒΡΩΟΥ ἸΜΑΓΑΤΕΡ ΑΝ ΑΛΛΑ ΒΕΝ
 ΟΥΟΥΝΟΥ Ἰ ΡΑΩΙ ΕΡΣΑΠΩΩΙ Ἰ ΡΑΩΙ ΝΙΒΕΝ.
 ΤΕΝΝΑΥ ΓΑΡ Ἰ ΠΙΡΕΘΑΜΙΔ ἸΤΕ ΠΙΕΠΤΗΡΕ 10
 ΕΡΘΟΥΗΤ ΝΕΜΑΝ ἸΦΟΥ ΒΕΝ ΠΑΡΙΣΤΟΝ Ἰ ΠΕΡ-
 ΝΙΩΤ Ἰ ΑΡΧΗΑΓΓΕΛΟΣ ἸΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙ-
 ΑΡΧΗΣΤΡΑΤΙΚΟΣ ἸΤΕ ΤΧΟΜ Ἰ ΝΙΦΗΟΥΙ. ΝΙΜ
 ΠΕ ἸΤΕΝ ΕΡΝΑ ΕΡ ΨΑΙ ΑΝ ΕΡΝΑΥ Ἰ ΠΟΥΡΟ ἸΤΕ
 ΝΙΟΥΡΩΟΥ ΟΥΟΣ ΠΩΣ ἸΤΕ ΣΑΡΖ ΝΙΒΕΝ ΕΡΘΟΥΗΤ 15
 ρλᾶ. β. Ἰ | ΒΟΥΝ Ἰ ΠΑΙ ΗΙ ἸΘ ΟΥΑΒ Ἰ ΦΟΥ ΕΡΤ ΤΑΙΔ
 Ἰ ΠΕΡ ΝΙΩΤ Ἰ ΑΡΧΗΣΤΡΑΤΥΛΑΤΗΣ ἸΘ ΜΕΖ Ἰ ΩΟΥ
 ΜΗΧΑΗΛ ΠΙΑΡΧΩΝ ἸΤΕ ΦΟΥΩΙΝΙ. ΝΙΜ ΠΕ ἸΤΕΝ
 ΕΡΝΑ ΕΡ ΦΟΡΙΝ ΑΝ Ἰ ΟΥΖΕΒΩ Ἰ ΩΟΥ ΕΡΘΟΥΗΤ
 Ἰ ΠΑΙ ΗΙ ἸΘ ΟΥΑΒ Ἰ ΦΟΥ ΕΡΟΥΩΜ ἸΒΟΛΒΕΝ 20
 ΠΙΛΓΑΘΟΝ ἸΤ Α ΠΙΟΥΡΟ ΟΥΟΣ ΠΩΗΡΙ Ἰ ΠΙΟΥΡΟ
 ΣΕΒΤΩΤΟΥ ΝΑΝ ΒΕΝ ΝΕΡΑΙΠΝΟΝ ΒΕΝ ΠΑΡΑΣΤΟΝ
 Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ἸΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΙΧΙ-
 ΝΟΥΩΜ ἸΤΑΥΧΑΥ ΒΑΡΩΝ Ἰ ΦΟΥ ΖΑΝΣΑΡΚΙΚΟΝ
 ΑΝ ΝΑΙ ἸΨΑΚ ΕΡ ΠΩΒΩ ἸΠΟΥΟΥΝΟΥ ΜΕΝΕΝΣΑ 25
 ΘΕΡΕΚΟΥΩΜ ἸΒΟΛ Ἰ ΒΗΤΟΥ. ΑΛΛΑ ΝΙΧΙΝΟΥΩΜ
 ρλᾶ. α. ἸΤΑΥΣΕΒΤΩΤ | ΟΥ ΝΑΝ Ἰ ΦΟΥ ΠΣΩΜΑ Ἰ ΦΤ
 ΠΕ ΦΑΙ ἸΤΑΕΡ ΕΡ ΦΟΡΙΝ ἸΜΟΥ ΒΕΝ ΘΝΕΧΙ Ἰ

†παρθενος ἐθ ογав μαριὰ †γιῆβι ἢ ατ ὥ-
 λεβ φαι ἐταϋτηιϋ ἡaron ὡατεϋτοϋχον ἐβολϋι
 τοτϋ ἢ πιχαχι. Πιηρη ἐταϋχαϋ ἡaron ἢ
 φοοϋ οϋηρη ἢ ζϋλικον αν πε φαι ἐωανσω
 ἢ ἡητη ἢτενηιβι οϋοϋ ἢτε οϋμετατωαϋ ὡπι 5
 ἢ ἡητην. Αλλα πιcноϋ πε ἐτ α πιματοι
 χοτϋ πιcφιρ ἢ φ† πιλογος ϋι πιcταϋρος
 αϋφονϋ ἐβολ ἡaron ὡατε ϋ τοϋχον ἐβολῃεν
 ρλβ. β. νεννοβι | Ζαναϋ αν ἐταϋχαϋ ἡaron ἢ φοοϋ
 ναι ἐωαϋσωπ ἢ οϋἐζοοϋ ιε β ἢcετακο οϋοϋ 10
 ἢcεχωнс. Αλλα ζαννοῖμα νε ἢτε †τγραφη
 ἐθ ογав ναι ἐωαϋὡπι εϋμην ἐβολ ὡα ἐνεϋ
 εϋ† ἢ πιαι. Ω νιμ ἐθ ναωορη εϋνοϋc ἢ
 ρεμ ἢφε ἢ φοοϋ εϋναϋ ἐ παι νιω† ἢ ραϋι
 εϋφωρη ἐβολ ἡεν τφε νεμ ϋιχεν πκαϋι εῶβε 15
 π ερ φμεϋι ἢπιαρχηαγγελος ἐθ ογав μιχαηλ.
 Μαρεν ταςῶον †ηοϋ ϋιχεν νιχομ νεμ νιωφ-
 ηρι ἐταϋὡπι ἐβολϋιτην πιαρχηαγγελος μι-
 χαηλ φαι ἐτενηοϋητ ἐ ἡοϋη ἐ πεϋτοπος ἢ
 ρλγ. α. φοοϋ | ενχωκ ἐβολ ἢ ἡητη ἢ π ερ φμεϋι 20
 ἢ πεϋταιο νεμ πεϋτοπος ἐτανκοτϋ ἡεν
 πεϋραν ἐθ ογав. Ζαρα τετηνιρι ἢ φμεϋι
 ἢ ὥτην αν ἢ εϋφημια †cϋνηκλητικη τcϋμι
 ἢ αριcταρχος πεcтраτϋλατης φαι ἐτ α ποϋρο
 ἢ εϋcεβης οηνοϋριος ὡαϋ ϋιχεν †ηηcος ἢτε 25
 †ρακη. Τετηνcωοϋη γαρ τηροϋ ὡ πιλαος
 ἢ μαιχρϋ xe οϋεϋcεβης πε ἐμαὡω πε πιc-
 ρατϋλατης ἐτεμμαϋ ἐτ ερ μεῶρε ὡαροϋ

ΖΙΤΕΝ ΟΥΟΝ ΝΙΒΕΝ ΧΕ ΝΕΦΩΛΗΛ ΝΕΜ ΝΕΦΜΕΘ-
 ρ̄λ̄ϛ. β. ΝΑΗΤ ΛΓΙ ΕΞΡΗΙ Μ ΠΕΜΘΟ Μ Φ† Μ ΦΡΗ† |
 Ν ΚΟΡΝΗΛΙΟΣ Μ ΠΙΣΝΟΥ. ΠΑΙ ΡΩΜΙ ΕΤ ΤΑΙΝΟΥΤ
 ΕΤΕΜΜΑΥ ΑΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΙΣΧΕΝ
 ΕΤΑΥΒΙ Μ ΠΙΩΜΣ ΕΘ ΟΥΑΒ ΕΒΟΛΖΙΤΟΤΥ Μ ΠΕΝΙΩΤ 5
 ΕΤ ΤΑΙΝΟΥΤ ΟΥΟΖ ΜΠΑΡΕΥ†ΣΒΩ ΠΙΝΙΩ† ΙΩ-
 ΑΝΝΗΣ ΜΠΕ Υ ΧΑ ΤΟΤΥ ΕΒΟΛ ΕΥ† ΑΓΑΠΗ ΝΕΜ
 ΖΑΝΠΡΟΣΦΟΡΑ Μ ΣΟΥ ΙΒ ΚΑΤΑ ΑΒΟΤ ΉΕΝ ΦΡΑΝ
 Μ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΝΕΜ ΣΟΥ
 ΚΑ ΟΝ ΚΑΤΑ ΑΒΟΤ ΉΕΝ ΦΡΑΝ Μ †ΠΑΡΘΕΝΟΣ 10
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 ΕΤΕ ΠΕΖΟΥ Μ ΜΙΣΙ ΠΕ Μ ΠΕΝΘΣ ΙΗC ΠΧC ΕΥ†
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ὡαρεπῖναι ὡοῦῶοῦ ἡμοῖ ἐχεν †κρίσις ἀπλῶς
 ἡ π κε σεπὶ ἡ νισαχὶ ἡ σολσελ ἐταρχοτοῦ
 ναν εῶβε ποῦχαι ἡ νενψγχη ἡχε πινιῶ†
 ἐτεμμαῦ ἰωαννης λοιπον εῆππε †ζονζεν
 ρλϵ. α. ἐτο† ἡ φοοῦ εἰχω ἡ φ† βεν ταμη† νεν | 5
 ἐ βαταζη ἡπατ δι ἐβολβεν παι κοσμος
 χε χας ἡνη χα το† ἐβολβεν νη ἐτενῖρι
 ἡμωοῦ †νοῦ βεν σοῦ ιβ ἡ ἐζοοῦ ἡ πἰλβοτ
 πἐζοοῦ ἡ πἰαρχηἀγγελος ἐθ οὔαβ μιχαηλ
 νεν βεν σοῦ κᾶ ον ἡ ἐζοοῦ ἡ †οὔρω θμαῦ 10
 ἡ ποῦρο ἡτε νιοῦρωοῦ βεν σοῦ κῶ δε ον
 ἡ ἐζοοῦ ἡ μισὶ ἡ φ† πἰλορος. Ἀναῦ χε οὔν
 ἡπερ ἐρ καταφρονῖν ἡ †προςφορα ἡτε πἰ-
 αρχηἀγγελος ἐθ οὔαβ μιχαηλ χε οὔνη ἡθοῖ
 ἐτ τωβζ ἐχεν οὔον νιβεν χε χας ἡτερτωβζ 15
 ρλϵ. β. ἐζρη | ἐχων ἡ πεμθο ἡ φ† ἡτερ ἐρ οὔναι
 ἡ ἀγαπη νεμαν ἡτερῶπ ἐροῖ ἡ ταψγχη
 ἡ ταλεπωρος. Νθος δε †ςζῖμι ἡ σᾶβη ἐτεμ-
 μαῦ πεχας ἡ πεςζαι χε παῶς οὔοζ πασον
 ρονῆ ἡχε πῶς φαι ἐτᾶνναζ† ἐροῖ χε †ναχω 20
 ἐφαζοῦ ἡν βεν νη ἐτ ἀκοῦαζσαζνὶ ἡμωοῦ
 νηὶ ἡλλα †νατοῦζο ἐζρη ἐχωοῦ ἡζοῦδ.
 Πλην οὔον οὔσαχὶ βεν παζη† †οὔωῶ εῶρεκ
 ἐρ πληροφορῖν ἡμοὶ ἡ βητη οὔοζ ἡτερχοκῖ
 νηὶ ἐβολ βᾶ τζη ἡπατε κχα σωμα ἐβρη. 25
 ρλϵ. α. Νθος δε πεχαῖ | νας χε ζωβ νιβεν ἀρε-
 οὔαῶοῦ ἀχοτοῦ νηὶ †ναχοκοῦ νε ἐβολβεν
 φοῦωῶ ἡ φ†. Νθος δε πεχας ναῖ χε εἰοῦωῶ

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γελος φωτῆ ἐρος ἀστατος ἐ πατς ἦεν πι-
 κωιτων ἐτ ἐσῆκοτ ἢ ἦντq. Ἀσῶπι δε ἐστ
 ἐ πῶπι ἡα ἱζικων ἢ ζανσῶι ἢ οὔρι ναῶεν-
 σοῦνοῦ οὔοῡ ναρε οὔφανος μοῡ ἐρος πε
 ἢ πιέροοῦ νεν πιέχωρῆ ἦεν οὔμεταθμοῦνκ 5
 οὔοῡ νασοῦωπτ ἢμοῡ πε ἢ ῖ ἢ σοπ ἢ μῆνι
 ἐσερεῖτιν ἢμοῡ ἐοῦβοῦθιὰ νας. Ἀσῶπι δε
 ρῖ. β. μενεῖνσα ναι | λ φῖ πῖνι ἢσα πιεῦσεβης
 ἀριστάρχος πιστρατύλατης φαι ἐτανερῶορπ
 ἦταοῡ ἐ περραν ἡαχεν οὔκοῡχι αῤῥε ναῤ 10
 ἐ φῖωιτ ἢ ρῶμι νιβεν. Ἰςζιμι δε ἢσаве
 ἐῡφῆμιὰ ἱςῡνκλήτικη ἱςζιμι ἢ ἀριστάρχος
 πιστρατελάτης ἢπε σχα τοτς ἐβολῆεν νε-
 σάγαπῆ ἐτ ἐσιρὶ ἢμωοῡ νεν νespросфора
 ναι ἐ ναρε πιστρατύλατης ἱρι ἢμωοῡ ἐτι 15
 ἐφονῆ ἢπατε ρμοῡ ἦεν φραν ἢ παρχῆλῆ-
 γελος ἐθ οὔαβ μιχαῆλ. Οὔοῡ ναςῖνς ἢμος
 πε ἐ τοῡρο ἐ χωοῡ ἐμαῶω παρα πῖσνοῡ ἐ
 ρῖ. α. ναρε πεсζαι | ωνῆ. Πῖδιαβολος δε ἢ πι-
 μοστε π ἐθ νανε ρ νιβεν ἢτε πενγενος 20
 ἱςχεν ῶορп ἢπε ρῶραι ἐροῡ ἐρναῡ ἐ νι π
 ἐθ νανεῡ ἐρε ται сζιμι ἱρι ἢμωοῡ ἦεν φραν
 ἢ παρχῆλῆγγελος ἐθ οὔαβ μιχαῆλ αῤχοῡ
 ἐρος αῤοῡωῡ ἐ тако ἢ πεсβεχε φαι ἐт ἐс
 χοῡωτ ἐβολ ἡα χῶῡ ἐβολζιτεν φῖ. Ἀσῶπι 25
 δε ἢ οὔἐροοῡ αῤῃ ναῤ ἢ οὔсχημα ἢ μοῡ-
 ναχη ἐρε ζαν κε δεμῶν μοῡι νεμας ἢ
 псмот ἢ ζανπαρῶενος οὔοῡ ναῤχολῆ ἢ οὔсχη-

ρμδ.β. μα ἢ νοῦβ αἰὶ αἰδῶι ἐ ρατῆ ἁτεν φρο |
 ἢ πεσνι ασοῦωρπ ἡτεσβωκι νας ἐ ἡοῦν εσχω
 ἡμος Χε μαωε νε λχος ἢ εὔφνημιὰ ἱσύν-
 κλητικὴ τςζιμι ἢ ἀριστάρχος πιστρατύλατης
 χε ις οὔπαρθενος ἡμοῦναχῃ δῶι ἐ ρατς ζιρεν 5
 πιρο εσοῦωω ἐ ερ προσκύνιν ἡμο nem nec
 κε ωερι ἐθ νανес. ἱσζιμι δε ἢ саβε ἐтем-
 маγ ἐтассωтем ἐ ναι сахи асὶ ἐβολζα π-
 маз δ ἢ ро ἡτε πεснι οὔοζ ασοῦαζсазни
 εθροῦεнс ἐ ἡοῦν ωарос εсмеγὶ χε οὔμογ- 10
 нахн ἢ тафмни те. Οὔοζ ἐт а ni κε
 ρμв.а. ἐβιδῖκ | ἰ ἐβολ αῦναγ ἐροῆ ἡθοῆ παιδῖβολος
 εἰδῶι ἐ ρατῆ εἰ ερ φοριν ἢ οὔсхнма ἢ
 νοῦχ αῡοῦωωт ἡμοῆ οὔοζ αῡοῦαζсазни
 наῆ nem nh ἐθ nemаῆ ἐ ἰ ἐἡοῦν. Πιδιὰ- 15
 волос δε αἰὶ ἐἡοῦν ере περζο φαзт ἐπεснт
 зωс μοῦнахн ἢ тафмни οὔοζ nh ἐθ мош
 nemаῆ наγὶρι ἢ παι рн† он пе. Εὔφνημιὰ
 δε ἱсύνκλήτικη ἐтаснаγ ἐрос ἥен παι
 схнма ἢ παι рн† ас ер ωφһри ἐмаωω ἢ 20
 перниω† ἢ θевид астωнс асλmoni ἡμοῆ ἢ
 ρμв.в. χωлем ἐπι аη αἰ ер φοριν ἢ οὔсхнма | ἢ
 сζιμι пе асолῆ ἐ ἡοῦν ἐ πεснι. Ἐтақφοз
 δε ἐ πικοιτων пима ἐре тзикων ἢ пидрхнàг-
 геλос михаηλ ἢ ἥнтῆ αἰ ер зот ἡχε пи- 25
 диаволос ἐ зωλ ἐ ἡοῦν ἡθοῆ nem nh ἐθ
 nemаῆ. ἱсζιμι δε ἢ саβн ἐтеммаγ нас†
 таид нас пе εсχω ἡμος χε ἀρι ἱάγαпи

ΤΑΜΕΝΡΙΤ ἢ ΣΩΝΙ ἢ ΤΕ ἢ ἔ ΒΟΥΝ ἔ ΠΑΙ ΚΟΙΤΩΝ
 ἢ ΤΕΝΕ ΨΛΗΛ ἔΘ ΟΥΑΒ ΨΩΠΙ ἢ ἔΗΤ ς. ΕΠΙ
 ΔΗ ΤΕΡΜΕΘΡΕ ΝΕ ἢ ΠΕΜΘΟ ἢ ΦΤ ΝΕΜ ΠΕΡ-
 ΑΡΧΗΔΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΙΧΛΗΛ ΧΕ ἸΣΧΕΝ ΠΙΕ-
 ΖΟΟΥ ἔΤ Α ΠΑ ΠΑΚΑΡΙΟΣ ἢ ΖΑΙ ΔΡΙΣΤΑΡΧΟΣ
 ρμϛ. α. ἢ ΤΟΝ ἢ ΜΟΡ | ΨΑ ΤΝΟΥ ἢ ΠΕ ΟΥΡΩΜΙ ἢ ΟΥΩΤ
 ΕΡ ΣΑ ΒΟΥΝ ἢ ΦΡΟ ἢ ΠΑΙ ΚΟΙΤΩΝ ἔΒΗΛ ἔ
 ΝΑ ΕΒΔΙΚ ἢ ΣΖΙΜΙ ἢ ΜΑΥΑΤΟΥ. ΝΑΙ ἔΤ ΨΕΜ-
 ΨΙ ΝΗΙ ἢ ΝΙΧΡΙΑ ἢ ΤΕ ΠΙΣΩΜΑ ΝΕΜ ΝΙΖΙΔΙΜΙ
 ἢ ΕΥΓΕΝΗΣ ἢ ΣΥΝΚΛΗΤΙΚΗ ἔΘ ΝΗΟΥ ΨΑ ΡΟΙ 10
 ΑΥΘΙ ἢ ΠΑ ΨΙΝΙ ΚΑΤΑ ΟΥΔΑΡΑΠΗ ἢ ΤΕ ΦΤ. ΑΥ
 ΕΡ ΟΥΩ ἢ ΧΕ ΠΙΔΙΑΒΟΛΟΣ ΕΡΟΙ ἢ ΠΣΜΟΤ ἢ Τ-
 ΜΟΥΝΑΧΗ ΕΡΧΩ ἢ ΜΟC ΧΕ ΕΘΒΕ ΟΥ ΡΩ ἢ ΠΕ
 ΡΩΜΙ ἢ ἔ ΒΟΥΝ ἔΒΕΝ ΦΡΟ ἢ ΠΕΚΟΙΤΩΝ ΖΟΛΩC
 ΡΩ ΜΑΙ ΝΙΒΕΝ ἔΤΕ ἢ ΜΟΝ ΖΩΟΥΤ ἢ ἔΗΤ ς ἢ ΜΟΝ 15
 ρμϛ. β. ΖΛΙ ἢ ΒΟΗΘΙΑ | ἢ ΤΕ ΦΤ ἢ ἔΗΤ ς ΔΗ. ΝΙΖΙΟΜΙ
 ΤΗΡΟΥ ΕΤ ΖΙΧΕΝ ΠΚΑΖΙ ΣΕΖΕΜCΙ ΝΕΜ ΠΟΥΖΑΙ
 ἔΒΗΛ ἔ ΤΑΙ ΣΖΙΜΙ ἢ ΟΥΩΤ ΧΕ ΜΑΡΙΑ ΘΜΑΥ ἢ
 ΠΧC. ΛΟΙΠΟΝ ἔΨΩΠ ΤΕΟΥΩΨ ἔ ΡΑΝΑς ἢ ΦΤ
 ἔΒΕΝ ΠΕΖΗΤ ΤΗΡς ΤΝΑΤ CΟΒΝΙ ΝΕ ἔ ΠΙΖΩΒ ἔΘ 20
 ΝΑΝΕΥ ἢ ΠΕΜΘΟ ἢ ΠC. ἢ ΘΟC ΔΕ ΠΕΧΑC ΧΕ
 ΔΨ ΝΕ. ΠΕΧΕ ΠΙΔΙΑΒΟΛΟC ΝΑC ΧΕ ἔΠΙ ΔΗ ΤΕ-
 CΩΟΥΝ ΧΕ ΚΥΡΙ ἢ ΛΑΡΙΧΟC ΠΙΝΙΨΤ ἢ ΔΑΠΡΧΟC
 ΦΑΙ ἔΤ ΟΙ ἢ ΝΙΨΤ ἔΒΕΝ ΠΙCΠΑCΜΟC ἢ ΤΕ ΠΟΥΡΟ
 ΟΝΝΟΥΡΙΟC ΠΑCΥΓΓΕΝΗΣ ΠΕ ΟΥΟZ ς ἔΒΕΝΤ ἔ 25
 ρμϛ. α. ΒΟΥΝ ἔ ΠΟΥΡΟ ἔΒΕΝ ΠΕΡΓΕΝΟC ΟΥΟZ | Δ ΤΕΡC-
 ΖΙΜΙ ΜΟΥ ἔΑΤΖΗ ἢ ΝΑΙ ἔΖΟΟΥ. ΛΟΙΠΟΝ ἔΤΑς-
 CΩΤΕΜ ΧΕ Δς ἢ ΤΟΝ ἢ ΜΟΡ ἢ ΧΕ ΠΕΖΑΙ ΔΡΙCΤΑΡΧΟC

ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΕΤ ΤΑΙΝΟΥΤ ΑΡΧΟΣ ΧΕ ΟΥ-
 ΔΙΚΕΟΝ ΑΝ ΠΕ ΕΘΡΙ ΘΙ ΣΖΙΜΙ ΕΦΩΝΩ ΠΑΡΑ ΡΟΙ
 ΉΕΝ ΠΑ ΤΑΙΘ. ΑΛΛΑ †ΝΑΤΩΝΤ ΝΤΑΘΙ ΝΗΙ Ν
 ΕΥΦΗΜΙΑ †ΣΥΝΚΛΗΤΙΚΗ ΕΤ ΕΝΘΟ ΠΕ ΟΥΟΣ
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 ΝΑΙ ΤΑΙΘ ΑΡΤΗΙΤΟΥ ΝΗΙ ΧΕ ΜΗΙΤΟΥ ΝΕ ΧΕ
 ΝΤΑΘΕΤ ΠΕΖΗΤ Ε ΖΕΜCΙ ΝΕΜΑΦ ΟΥΝΙΩ† ΓΑΡ
 ΡΜΔ.Β. ΉΕΝ ΠΙΠΑΛΛΑΤΙΩΝ ΟΥΟΣ ΠΟΥΡΟ | ΜΕΙ ΝΜΟΦ.
 ΟΥΟΣ ΉΕΝ †ΟΥΝΟΥ ΑΡΤΑΜΟΣ Ε ΟΥΜΗΩ Ν ΝΟΥΒ
 ΝΕΜ ΟΥΜΗΩ Ν ΖΑΤ ΝΕΜ ΖΑΝΚΟCΜΕCΙC Ν ΝΟΥΒ 10
 ΕΦΟΥΩΩ Ε ΕΡ ΖΑΛ ΝΜΟC ΉΕΝ ΝΕΦΚΟΤC ΕΤ
 ΖΩΟΥ. ΝΘΟC ΔΕ †CΥΜΗΝΗ ΕΜΑΩΩ ΑC ΕΡ ΟΥΩ
 ΉΕΝ ΟΥΝΙΩ† Ν ΜΕΤΡΕΜΡΑΥΩ ΧΕ Ν ΑΩ Ν
 ΡΗ† ΟΥΟΝΩΧΟΜ ΝΜΟΙ Ε ΕΡ ΟΥΖΩΒ Ν ΠΑΙ ΡΗ†
 ΉΕΝ ΠΑ ΟΥΩΩ ΝΜΑΥΑΤ. ΧΑΤ ΛΟΙΠΟΝ ΝΤΑΩΕ 15
 ΝΗΙ ΝΤΑ CΘΒΗ Ε ΠΑ ΚΟΥΛΑΤΩΡ ΕΤ Α ΠΑ ΜΑ-
 ΚΑΡΙΟC Ν ΖΑΙ ΤΗΙΤ Ε ΤΟΤΦ ΉΑΤΖΗ Ν ΠΑΤΕ ΦΙ
 ΕΒΟΛΉΕΝ CΩΜΑ ΟΥΟΣ ΑΦΩΑΝΟΥΑΖCΑΖΝΗ ΝΗΙ
 ΡΜΕ.Α. ΧΕ ΖΕΜCΙ ΝΕΜ ΖΑΙ | †ΝΑΖΕΜCΙ ΑΤΘΝΕ ΖΗΤ Β
 ΑΦΩΤΕΜΟΥΑΖCΑΖΝΗ ΝΗΙ †ΝΑΩ ΕΡ ΟΥΉΩΒ ΑΝ 20
 ΉΕΝ ΠΑΟΥΩΩ ΝΜΙΝ ΝΜΟΙ. ΑΦ ΕΡ ΟΥΩ ΝΧΕ
 ΠΙΔΙΑΒΟΛΟC ΧΕ ΟΥΟΣ ΝΙΜ ΠΕ ΠΙΚΟΥΛΑΤΩΡ
 ΕΤΕΜΜΑΥ. ΑCΕΡ ΟΥΩ ΝΧΕ ΕΥΦΗΜΙΑ ΧΕ ΖΗΠΠΕ
 ΦΉΕΝ ΠΑ ΚΟΙΤΩΝ ΝΕΜΗΙ Ν ΠΙ ΕΖΟΟΥ ΝΕΜ ΝΙΕ-
 ΧΩΡΖ ΙCΧΕΝ ΠΙΕΖΟΟΥ ΕΤ Α ΠΑ ΜΑΚΑΡΙΟC Ν 25
 ΖΑΙ ΤΗΙΤ Ε ΤΟΤΦ ΩΑ Ε ΉΟΥΝ Ε †ΝΟΥ ΦΡΩΙC
 ΕΡΟΙ. ΑΦ ΕΡ ΟΥΩ ΝΧΕ ΠΙΔΙΑΒΟΛΟC ΠΕΧΑΦ ΝΑC
 ΧΕ ΖΙΝΑ ΝΤΕΕΜΙ ΧΕ ΑΡΕ ΧΑC ΉΕΝ ΠΕΖΗΤ

ρμϵ. β. εὐρέχωκ ἐβολ ἢ νιεντολῆ ἢ τε | πῶς οὖος
 ζηππε ἀρε ψωπι ἀρε ζωογτ ἢ ἔντογ τηρογ.
 Κε γαρ ἀρχος ἦχε πῶς κε φη ἐθ νὰζει ἔφεν
 οὐεντολῆ ἢ οὖωτ ἀρψωπι ἐρζιωογτ ἢ ἔντογ
 τηρογ οὖος τεσωογν κε φτ μοστ ἢ τμεθ-5
 νογχ ἐμαψω. Οὖος ον δαγιδ χω ἢμος ἔφεν
 πιμαρ εἰ ἢ ψαλμος κε πῶς νάτακε οὖον
 νιβεν ἐτ σαχι ἢ τμεθνογχ οὖος ἀρε ψωπι
 ἀρε κε μεθνογχ φτ νάτακο ἢ χῶλεμ μῆ
 ἢπε χος νῆι ἔα τζῆ ἢ οὕκογχι κε ἰσxen 10

ρμϵ. α. πιεζοογ ἐτ α πα ζαι ἰ ἐβολῆεν σωμα ψα |
 ἐ ἔογν ἐ τνογ ἢπε οὕρωμι ἢ οὖωτ ἐρ σα-
 ἔογν ἐ φρο ἢ πα κοιτων ψα ἐβρη ἐ νὰ
 κε ἐβιαικ. Ἀς ἐρ οὖω ἦχε ἐγφῆμιὰ κε ἔμῆ
 πε τχω ἢμος νε οὖος οὕμεθνογχ ἀν πε 15
 τχω ἢμος ὦ τα σωνι ἐτ ταινογτ. Τωρκ
 νε ἢ φτ πιπαντωκρατωρ νεμ περνωτ ἢ
 ἀρχηαγγελος ἐθ ογαν μιχανλ φαι ἐταρ-
 ἔωτεβ ἢ πιζογ ἢ ἀρχεος κε ἰσxen πιεζοογ
 ἐτ α πα μακαριος ἢ ζαι ἰ ἐβολῆεν σωμα 20
 ψα ἐἔογν ἐ φοογ ἢ ἐζοογ ἢπε οὕρωμι ἢ

ρμϵ. β. οὖωτ ἐρ σαἔογν ἐ φρο ἢ πα κοιτων | οὕδε
 ἢ πι ἐρ ἀνεχεσθε εἶρογ ἔωντ ἐ ἔογν ἐροι
 κε χας ἢ τογναγ ἐ πα ζο ἐ πτηργ. Ἀρ ἐρ
 οὖω ἦχε πιαιδβολος ἐροι ἢ πσμοτ ἢ τμογ-25
 ναχη πεχαρ ἢ ἐγφῆμιὰ τσγνκλῆτικῆ κε ἢ
 ψορπ μεν ἀρε χος ἢπε οὕρωμι ἢ οὖωτ ἰ
 ἐἔογν ψα ροι ἰσxen ἐτ α πα ζαι ἢτον ἢμογ.

†νοῦ χε ρηππε ἄρε ер nobi οὔορ †κε ἀνομία
 ἄρε χокс ἐβολ ρηпπε ἄρε χε μεθνοῦχ ἄρε
 ὠрк ἢ νοῦχ. Μη ἢπε χок нηи ἅα τζη ἢ
 ρ̄м̄з. α. οὔκοῦχι χε χас ἢ ὡорп ἢта ὡе нηи | ἐ ἃοῦн
 ἐ πα κοιτων ἢтасοῃни ἐ πα κοῦλατωρ ἐт 5
 α πα ραι тηит ἐ тотц ἢпат еqi ἐβολῃен
 сωμα μη πικοῦλατηρ οὔρωми ан пе μη
 ὡаγкте ἢ ροῦт κοῦλατωρ ἐ сziмi ἐнез οὔк
 οὔн οὔон οὔρωми ἐ ἃοῦн ἃен πεκοιτων
 †νοῦ οὔορ παι ке οὔαι он ἐф осон айем 10
 παι ρωми ен ἃοῦн ἃен πεκοιτων ἐ аре χε
 μεθνοῦχ ἐ χωq οὔορ ἄρε ωрк ἢ νοῦχ ἢ
 †наѡепто† ан ἐ птһрц ἢ па сγгренһс
 аре ѡан† нηи ἢте метрамαδ тһрс. †сziмi
 ρ̄м̄з. β. δε ἢ савн еγφһмiа | аснетц ρωс ἢ сѡви 15
 ἃен οὔсѡви ἢ пп̄аτικон οὔορ пехас ἢ пи-
 диаволос еqiоi ἢ псмот ἢ †моῦгнаχн χе ὠ
 тасѡни παι ρѡв ρѡ χе ρемси нем ραι οὔ-
 метатχом нηи пе φαι οὔορ †χѡ ἢмос не
 χе оὔ монон нiχρηма ἐт аре ἐноῦ нем 20
 нiкосмһсiс еѡве παι ρѡв ἃен οὔмеѡмһи ѡаγ†
 нηи ἢ нiχρηма ἐт ἃен пiπαλλатион ἢте
 онноῡριос пiοῡро ἢ еγсевһс нем нiкосмһсiс
 ἐт ѡоп наq тһроῡ нем нiχρηма ἢте παι
 космос тһрц ἢне сѡѡпи ἢμοi еѡри ер пара- 25
 ρ̄м̄н. α. венin | ἢ нiсγнѡһкһ ἐт айемһнтоῡ нем па
 макарiос п ραι ἀριстарχос пiстратγлатһс
 еγтайноῡт ἢта ер κѡиѡнiн нем ке ρѡми

ΕΥΦΗΜΙΑ ΠΕΧΑΣ ΝΑΣ ΧΕ ΤΩΝΙ Ν ΨΟΡΠ ΝΤΕΝ-
 ΚΩ† Μ ΠΕΝΖΟ Ε ΠСА Ν †ΑΝΑΤΟΛΗ ΝΤΕΝΩΛΗΛ
 ΝΤΕΝ† Ν ΟΥΠΡΟСЕΥΧΗ Μ ΠΕΜΘΟ Μ Πῶς ΕΡΕ
 ΕΡ ΟΜΟΛΟΓΙΝ Μ ΦΗ ΕΤ ΑΡΕ ΜΕΓΙ ΕΡΟQ ΉΕΝ
 ΠΕΖΗΤ Ε ΉΟΥΝ Ε ΠΙΚΟΥΛΑΤΩΡ ΕΤΕΜΜΑΥ ΕΡΕ 5
 ΧΩ ΜΜΟΣ Μ ΠΑΙ ΡΗ†. ΧΕ Φ† ΧΩ ΝΗΙ ΕΒΟΛ
 Μ ΦΗ ΕΤΑΙΜΕΓΙ ΕΡΟQ Ε ΉΟΥΝ Ε ΠΙΚΟΥΛΑΤΩΡ
 ΝΕΜ †СЗИМΙ ΕΤ Α ΠΕCЗΑΙ ΤΗΙC Ε ΤΟΤQ ΟΥΟZ
 †ΝΑΤΑΣΘΟΙ ΑΝ ΧΕ ΕΘΡΕ ΜΕΓΙ Μ ΠΑΙ ΡΗ† ΑΛΗΙ
 ΕΧΕΝ ΠΑ ΖΗΤ Ε ΉΟΥΝ Ε ΦΗ ΕΘ ΟΥΑΒ ΝΤΕ Πῶς. 10

ΟΥΟZ ΑΡΕ ΨΑΝ ΕΡ ΟΜΟΛΟΓΙΝ Μ ΠΑΙ ΡΗ† ΑΝΟΚ
 ρη. α. ΕΘ ΝΑΤΑΜΟ | ΕΠΙΚΟΥΛΑΤΩΡ Ν ΖΟΥΒΕΖΟ ΜΕΝΕΝ-
 CΩC ΝΤΕ ΕΡΕΤΙΝ ΜΜΟQ Ε ΟΥΒΟΗΘΙΑ ΝΕ ΟΥΟZ
 Ν ΝΑΨ† Ν CΑ ΤΖΗ. ΠΕΧΕ ΠΙΔΙΑΒΟΛΟC ΝΑΣ
 ΧΕ ΑΥ† ΝΤΟΛΗ ΝΗΙ ΉΑ ΤΖΗ ΜΠΑΤΟΥ ΜΟΡΤ Μ 15
 ΠΑΙ CΧΗΜΑ ΕΘ ΟΥΑΒ ΧΕ ΧΑC Ν ΝΑΦΩΡΩ Ν
 ΝΑΧΙΧ ΕΒΟΛ Ε ΩΛΗΛ ΨΑ †ΤΑΣΘΟΙ Ε ΤΑΜΟΝΗ
 ΟΥΔΕ ΕΨΤΕΜΟΥΩΜ ΝΕΜ ΖΛΙ Ν ΚΟCΜΙΚΟΝ ΕΨΩΠ
 Q ΕΡ ΦΟΡΙΝ ΑΝ Μ ΠΕΝCΧΗΜΑ. ΑΕ ΕΡ ΟΥΩ
 ΝΧΕ ΕΥΦΗΜΙΑ ΠΕΧΑΣ Μ ΠΙΔΙΑΒΟΛΟC ΧΕ ΕΠΙ ΔΗ 20
 ΑΡΕ ΧΟC ΝΗΙ ΧΕ ΦΗ ΕΘ ΝΑ ΑΡΕΖ Ε ΠΙΝΟΜΟC

ρη. β. ΤΗΡQ ΝΤΕQΖΕΙ | ΉΕΝ ΟΥΖΩΒ Ν ΟΥΩΤ ΔQΩΩΠΙ
 Ν ΕΝΟΧΟC ΜΜΩΟΥ ΤΗΡΟΥ. ΝΘΟ ΖΩΙ ΔΙΤΑΖΟ
 ΉΕΝ ΡΩ ΜΜΙΝ ΜΜΟ ΑΡΕ ΕΡ ΠΑΡΑΒΕΝΙΝ Ν †ΕΝ-
 ΤΟΛΗ ΝΤΕ Πῶς ΕΤΕ ΝΑΙ ΝΕ ΝΗ ΕΤΑQΖΟΝΖΕΝ 25
 ΜΜΩΟΥ Ε ΤΟΤΟΥ Ν ΝΕQΑΠΟCΤΟΛΟC ΕΘ ΟΥΑΒ
 ΙCΧΕΝ ΠΕΝΕΖ. ΠΙΔΙΑΒΟΛΟC ΔΕ ΠΕΧΑQ ΝΑΣ ΧΕ
 ΑΨ ΝΕ ΝΙΕΝΤΟΛΗ ΕΤ ΑΙ ΕΡ ΠΑΡΑΒΕΝΙΝ ΜΜΩΟΥ

ΜΑΤΑΜΟΙ ΜΟΝΟΝ ΤΗΝΑΤΟΥΝΟΣ ΟΥΝΙΩΤ' ἢ ΧΩΝΤ
 ἢΤΕ ΦΜΟΥ ἔΖΡΗΙ ἔΧΩ ἌΡΕ ΩΤΕΜ ΟΥΟΝΖΟΥ
 ἔΡΟΙ ΤΗΟΥ. Ας ΕΡ ΟΥΩ ἢΧΕ ΕΥΦΗΜΙΑ Τ'ΕΥΝ-
 ΡΝΑ. Α. ΚΛΗΤΙΚΗ ΠΕΧΑΣ ἢ ΠΙΔΙΑΒΟΛΟΣ | ΧΕ ἢ ΩΟΡΠ
 ΜΕΝ Ἄ ΠΕΝΣΩΤΗΡ ἢ ἈΓΑΘΟΣ ΖΟΝΖΕΝ ἔ ΤΟΤΟΥ 5
 ἢ ΝΕΦΜΑΘΗΤΗΣ ΕΦΟΥΩΡΠ ΜΩΟΥ ἔΒΟΛ ἔ ΖΙΩΙΩ
 ΧΕ ΠΙΝΙ ἔ ΤΕΤΕΝΝΑΩΕ ΝΩΤΕΝ ἔΒΟΥΝ ἔΡΟQ ἌΡΙ
 ΑΣΠΑΖΕCΘΕ ΜΟQ ΟΥΟΣ ἌΧΟΣ ΧΕ ΤΖΙΡΗΝΗ ἢ
 ΠΑΙ ΗΙ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΩΩΠΙ ἢ ἔΗΤQ ΟΥΟZ
 ἔΩΩΠΙ ΜΟΝΟΝ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΚΟΤC ἔΡΩΤΕΝ. 10
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 ΡΟΥΟΥΩΜ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ἔΒΗΛ ἔ ΝΗ ΕΤ
 ΡΝΑ. Β. ΑΥΧΕ Ἄ ΠΧC ἔΒΟΛ ΧΕ ἢΠΕ Qἰ ἔΒΕΝ | ΤCΑΡZ
 ΕQΧΩ ΜΟC ΧΕ ΖΩΒ ΝΙΒΕΝ ἔΤΟΥΝΑΧΑQ ἔΑ 15
 ΡΩΤΕΝ ΟΥΟΜΟΥ ΑΤΩΝΕ ἔΟΤῒΕΤ ΟΥΩΜ ἔΒΕΝ ΟΥ-
 ΩΕΠ ΖΜΟΤ. ΟΥΟZ ΟΝ Ἄ ΠΙΔΠΟCΤΟΛΟΣ ΖΟΝΖΕΝ
 ἔ ΤΟΤΕΝ ἔΒΕΝ ΝΕQἔΠΙCΤΟΥΛΗ ΕQΧΩ ΜΟC ΧΕ
 ΩΛΗΛ ἔΒΕΝ ΟΥΜΕΤΑΘΜΟΥΝΚ ΟΥΟZ ΩΕΠ ΖΜΟΤ
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 ΟΥΟZ ΜΟΝΟΝ ΝΟΥΝΙ ἢ ΧΡΟQ ΖΗΠ ἢ ἔΗ† ΤΩΝΙ
 ΡΝΒ. Α. ἢΤΕΝΩΛΗΛ ΕΥCΟΠ ΟΥΟZ ΜΕΝΕΝCΑ ΠΩΛΗΛ |
 Τ'ΝΑΙΝΙ ἢ ΠΙΚΟΥΛΑΤΩΡ ἔΤΕΜΜΑQ ἢΤΕΝΑQ ἔΡΟQ 25
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 ἔΒΕΝ ΠΕQΖΟ. ΠΙΔΙΑΒΟΛΟΣ ΔΕ ἔΤΑQἔΜΙ ΧΕ Ἄ

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 ΝΙΒΕΝ ΑΡΚΩΤ ΝΣΑ ΠΙΡΗΤ Μ ΦΩΤ ΟΥΟΖ ΑΩ ΕΡ
 ΖΗΤΣ Ν ΨΙΒΤ Μ ΠΕΡΙΝΙ ΑΩ ΕΡ ΦΟΡΙΝ Ν ΟΥΜΟΡ-
 ΦΗ ΕΣΩΕΒΙΝΟΥΤ ΕΜΑΩΩ. ΤΣΙΜΙ ΔΕ ΕΤ ΤΑΙ-
 ΝΟΥΤ ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΕΤΑΣΝΑΥ ΕΡΟΩ ΧΕ 5
 ΡΗΒ. Β. ΑΩΨΙΒΤ ΉΒΕΝ ΠΕΡΙΝΙ ΑΣ ΕΡ ΖΟΤ ΕΜΑΩΩ | ΑΣΩΩ
 ΕΒΟΛ ΕΣΧΩ ΜΜΟΣ ΧΕ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ
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 ΕΚΡΩΙΣ ΕΡΟΙ ΟΥΟΖ ΕΚΟΙ Ν ΣΩΒΤ ΕΤ ΤΑΧΡΗΟΥΤ
 ΕΒΟΛΖΑ ΕΠΙΒΟΥΛΗ ΝΙΒΕΝ ΝΤΕ ΠΙΣΑΧΙ. ΦΑΙ ΔΕ
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 ΟΥΟΖ ΉΒΕΝ ΤΟΥΝΟΥ Α ΠΙΔΙΑΒΟΛΟΣ ΒΩΛ ΕΒΟΛ
 ΝΕΜ ΝΕΦΕΝΕΡΓΙΑ ΤΗΡΟΥ ΜΠΕΣΜΘΟ ΕΒΟΛ Μ ΦΡΗΤ
 Ν ΟΥΣΤΑΧΟΥΛ. ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ Α ΠΙΔΙΑΒΟΛΟΣ
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 Ν ΟΥΡΩΜΙ Ν ΕΘΩΩ ΕΩΩΗΟΥ ΕΜΑΩΩ ΕΡΕ ΟΥ-
 ΜΟΡΦΗ ΜΜΟΩ Μ ΦΡΗΤ Ν ΟΥΒΙΕ Μ ΒΑΕΜΠΙ ΕΡΕ
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 ΤΕΩ ΑΦΕ ΤΕΣ Ε ΠΩΩΙ Μ ΦΡΗΤ Ν ΟΥΡΙΡ ΝΤΩΟΥ
 ΕΡΕ ΟΥΣΗΩΙ Ν ΡΟ Ε ΘΟΚΕΜ ΉΒΕΝ ΤΕΩΣΙΧ ΕΡΟΙ 25
 ΡΗΓ. Β. Ν ΧΑΙΕ ΕΜΑΩΩ. ΟΥΟΖ ΕΤΑΦΩΖΙ ΕΡΑΤΩ | Μ
 ΠΕΣΜΘΟ ΕΒΟΛ Α ΠΕΡΣΘΟΙΒΩΝ ΨΩΩ ΕΒΟΛ ΝΑΖ-
 ΡΑΣ ΕΜΑΩΩ. ΕΥΦΗΜΙΑ ΔΕ ΤΣΥΝΚΛΗΤΙΚΗ

ἔτασναγ ἔροq ἔταqωιβ† βεν πεqῖνι βεν †ου-
 νογ ασzωλ ἔzογν ἔ πεσκοιτων ασἀμονι ἢ
 †zικων ἔρε πιλγμνη ἢτε πιαρχηἀγγελος ἔθ
 ογав михаηλ ер ζωγραφιν ἔρος ασωπι ασ
 ер амаληx ἔβογн ἔρος ασωω ἔβολ εсxω 5
 ἢμος xε πιαρχηἀγγελος ἔθ ογав михаηλ
 ἀρι βοηθῖν ἔροι ἢτεκναzмет ἢ τοτq ἢ πιca-
 ἢχροq. Πιzιἀβολος zε аqωπι еqδzι ἔρατq
 ρηz. α. саβολ | ἢ φρο ἢ πικοιτων ἐπι zη ἢπε qхем-
 xом ἢ zωλ ἔβογн εθβε πωογ ἢ πιαρχηἀг- 10
 геλος ἔθ ογав михаηλ ἔταqмаz πικοιτων
 аqταле πεqτηв zixen πεqωαι аqceкpωογ
 ἔβολβεν πεqхевωαι еqωω ἔβολ еqхω ἢμος
 xε ω biλ ογ πε †наaῖq ἢε еγφhμiα αaῖ ἔ-
 βογн ωa ρο ειογωω ἔ ер zαλ ἢμο ογoз 15
 ἢтаcокι ἔ πтако nemhi λixem† ἔρε θρηογт
 ἔροι εθβε ται φοxι ἢ ωе ἀρε ἀμονι ἢμος ἢ
 ωорп мен аитоγнoc πiλaoc ἢτε нпоγaаi
 ρηz. β. ἔхен meciac φh ἔт ογмоγте | ἔроq xε пxс
 εimeγῖ nhi πε xε †наωκωpq ἢτεqхом аqθe- 20
 bioi nem та xом тhpc баten πiωе ἢτε пic-
 таγpoc Oγoз icхен ωорп ἀноk πε ἔт aи ер
 zαλ ἢ aаam nem еγὰ aиpоγ ер παpавaнiн
 ἢ †ентолh ἢτε φ† aиaиtoγ ἢ ωeμmo ἔ πi-
 παpadiсoc nem нiмa ἢ ωωпи ἢ ογωiмi. Aноk 25
 on πε ἔται ер zαλ ἢ na аггeлoc ωaт оγ-
 zиtoγ ἔβολβεν πογωογ ἀноk πε ἔται pе
 нiλфωф epнoви ωaнтe φ† qotoγ ἔβολβεν

ΠΙΜΩΟΥ ἢ ΚΑΤΑΚΛΥΣΜΟΣ. ἈΝΟΚ ΠΕ ἔΤΑΙΤΑΜΕ
 ΡΠΕ. Α. ΝΙΡΕΜΣΟΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ | ΝΕΜ ΘΕΔΩΙΜ
 ΝΕΜ ΖΩΒΟΙΝ ΕΘΡΟΥ ἱΡΙ ἢ ΝΑΙ ΝΙΩ† ἢ ΠΑΡΑ-
 ΝΟΜΙΑ ΨΑΝΤΕ Φ† ΖΩΟΥ ἔΧΩΟΥ ἢ ΟΥΧΡΩΜ
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 ΕΥ† ἢ ΚΑΖ ΝΑΦ ΨΑΤΕ ΡΘΑΜΙΘ ΝΩΟΥ ἢ ΟΥΜΑΣΙ
 ἢ ΤΟΥΨΕΜΨΙ ἢ ΜΟΦ ἔ ἂ Φ† ΧΩΝ† ἔΡΩΟΥ ΟΥΟΣ 10
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 ἔΤΑΚΣΑΤ ἔΒΟΛἔΒΕΝ ΤΦΕ ΝΕΜ ΝΑ ΑΓΓΕΛΟΣ ΑΥΨΙΤ
 ἔΒΡΗΙ ἔ †ΛΥΜΝΗ ἢ ΧΡΩΜ ἔΘ ΜΟΖ. Ω ΜΙΧΑΗΛ
 ΙΣ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΑΙΧΑΥ ΝΑΚ ΑΝΨΩΠΙ ἢ ΖΗΛ 15
 ΕΜΝΗ ΝΕΜ ΝΑΙ ἔΒΕΝ ΠΙΔΗΡ ἢ ΜΑΥΑΤΕΝ ἔΝΧΟΡ
 Ε ΝΗ ἔΤΕΝΝΑΨΧΕΜΣΟΜ ἢ ΤΑΖΩΟΥ. ΟΥΑΙ ἔΒΕΝ
 ΟΥΠΟΡΝΙΑ ΚΕ ΟΥΑΙ ἔΒΕΝ ΟΥΜΕΤΝΩΙΚ ΟΥΑΙ ἔΒΕΝ
 ΟΥΑΝΑΨ ἢ ΝΟΥΧ ΚΕ ΟΥΑΙ ἔΒΕΝ ΟΥΚΑΤΑΛΑΛΙΑ
 ΟΥΑΙ ἔΒΕΝ ΟΥΧΡΟΦ ΚΕ ΟΥΑΙ ἔΒΕΝ ΟΥΜΕΤΣΑΝΚΟΤΣ 20
 ΟΥΑΙ ἔΒΕΝ ΟΥΧΟΖ ΚΕ ΟΥΑΙ ἔΒΕΝ ΟΥΕΛΚΨΑΙ ΟΥΑΙ
 ἔΒΕΝ ΟΥΒΙΟΥΙ. ΕΨΩΠ ΑΝΨΑΝἔΜΙ ΧΕ ἢ ΠΕ ΝΨ-
 ΡΠΕ. Α. ΧΕΜΣΟΜ ἔΡΟΦ | ἔΒΕΝ ΟΥΧΟΡΧΣ ἢ ΠΑΙ ΡΗ† ΨΑΝ-
 ΙΝΙ ἔΖΡΗΙ ἔΧΩΦ ἢ ΟΥΖΙΝΙΜ ΕΦΩΨ ΧΕ ΧΑΣ ἢ ΝΕΦ-
 ΡΩΙΣ ἢ ΤΕΦ ΕΡ ΟΥΣΟΠ ἢ ΨΛΗΛ ἔΑ ΝΕΦΝΟΒΙ. 25
 ΖΗΠΠΕ ΛΟΙΠΟΝ ΑΝΧΩ ἢ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΑΚ
 ΕΨΤΕΜΘΡΕΝΝΑΥ ἔ ΠΕΚΖΟΧ Ε ΤΕΚΜΟΡΦΗ † ΖΟ†
 ΝΑΝ ἔΜΑΨΩ ΟΥΟΣ ΤΕΚΣΤΟΛΗ ἔΤ ἔΒΕΝ ΤΑΙ ΖΩΓ-

ραφιά ἐτ ἥεν ται φοχι ἢ ῥε εσφωτῶ ἥεν
 ἡανφάβρι ἢ λογιάναν ασόρο ἐ ται νιω† ἢ
 χομ ἢ φοογ. Οὔϋε φη ἐταγαιῖ ἢ σταγρος
 ῥατε ρφωρκ ἢ τα νογνι ἡα τῶν ἢ φοογ
 ρηζ. β. οὔϋε ον †νογ πε ερε | τεκρικων φωτῶ ἐροϋ 5
 ὦ μιχανῆ πε ἐτας ερ κωλιν ἢμοι ογος ασόρο
 ἐροι nem τα χομ τηρς ἢ φοογ ἢπ ασχάτ
 ἢταχῶκ ἢ πα οὔϋω ἐβολ nem εὔφημιὰ
 †ςγνκλητικη. Ω βιὰ ἢ φοογ ἐρε μιχανῆ †
 ἡιςι νηι σα σα νιβεν αἰζῶω οὔπε †νααιῖ νε 10
 ὦ εὔφημιὰ †ςγνκλητικη ἀρε χῶ ἢμος †νογ
 χε †ναῶχενχομ ἐρο αν ἐρε ερ ὅαριν ἐ ται
 κογχι ἢ φοχι ἢ ῥε ἐτ ἥεν νεχιχ. Ιςχε ἀδα
 ἰε ἀρι ἐμι νε χε †νηογ ῥα ρο ον ἥεν οὔε-
 ροογ ἐρε σῶογν ἢμοϋ αν ἐτε σογ ἰβ ἢ 15
 ρηζ. α. παῶνι | πιζοογ ἐτεμμαγ ῥαγχεμ μιχανῆ
 ερῶογντ nem νιαγγελος ερφαῖτ nem †αγ-
 γελικη τηρς σαβολ ἢ πικαταπεταςμα ἢτε
 φιωτ εῶβε νιμῶογ ἢτε φιὰρο ἢ χημι ογος
 εῶβε νιῶ† nem νιμῶογ ἢ ζῶογ. Ογος 20
 †ςῶογν ἀνοκ ἢ φαι χε ῥαςῶωπι ἢτεϋ ερ
 ρ ἢ ἐζοογ nem [ρ] ἢ ἐχωρῶ ἢπ ἀρκην ερτῶβῶ
 ογος ερφαῖτ ἀτῶνε τῶογνογ ἐ πῶωι ῥαντε
 φ† σῶτεμ ἐροϋ ἢτεϋ ερ χαριζεσῶε ναϋ ἢ
 πεϋ ἐτημα. Λοιπον αἰῶανι ἐ πιζοογ ἐτεμ- 25
 ρηζ. β. μαγ | †ναῖ νε εἰςεβτωτ ἥεν ται νιω† ἢχομ
 ἢταλμονι ἢ ται φοχι ἢ ῥε ἐτ ἥεν νεχιχ ἢταλι
 ἢ μερος μερος ἐζρηι ἐχεν τε ἀφε ἢτεναγ χε

τεραξε ἢ πιαρχηαγγελος μιχανλ ἡναι ἡτεq
 ep vonθin è rompi èzooy ètemmay. Nai δε
 εссωтем èρωoy ἡξε τςιμι ἢ cavi ètemmay
 αсбi нас ἢ τςικων ἡτε πιαρχηαγγελος μι-
 χανλ αсбoхи ἡсωq cавол ἢ φpo ἢ πεсκοитων 5
 oγo2 βen τoγnoγ aq ep aθoγων2 èβολ ἢ
 pññ. a. πεсmθo τςιμι δε èт | ταιnoγт ètemmay
 ευφημιὰ τςυνκλητικη αсωπι есipi ἢ зантзо
 nem занωληλ eyoω ἢ πιèzooy nem πιè-
 xωp2 icxen πιèzooy èт a παιδiαβολoc ωe naq 10
 èβολ zapoc ωa πιèzooy èταqχοc xe τñnoγ
 ἡτατ nemε èτε coγ ιβ ἢ παώνι πε. Oγo2
 наcтзо ἢ φт πε nem πιαρχηαγγελος èθ
 oγав μιχανλ eθpeqωπι нас ἢ vonθoc nem
 naωт. Acωπι δε βen coγ ιβ ἢ παώνι 15
 पेzooy ἢ πιαρχηαγγελος μιχανλ à ευφημιὰ
 pññ. b. covт ἢ nhètoγ na ep xpia | ἡmoq è πωai
 ἢ μιχανλ ite τπpocφopa nem таπαρχη ἡτε
 пiλaoc βen пiтoпoc ite пcovт ἢ nicñnoγ
 βen пiмa ἢ ωπι мененca τςιpñññ aπλωc 20
 acqi φpωoγω ἢ πiωai ἢ kaλωc kaтa пётcωe
 èπi aη ne oγpamaδ te èμαωω. Πiδiαβολoc
 δε пiмacte пeθnaneq ἢ cnoγ niben ἡπε
 qωqai èpoq eqnaγ è πiàγαθoc èpe таi cςιμι
 ipi ἡmωoy eccovт ἡmωoy eθpectñitoγ βen 25
 πωai ἢ πιαρχηαγγελος èθ oγав μιχανλ
 pñθ. a. èт a πioγwinι i èβολ ἢ | занaтooγi ἢ coγ
 ιβ ἢ παώνι èтi ecogι è paтc ecωληλ ἢ

φναγ ἢ ὥρπ εσερεῖτιν ἢ φτ ἕεν φραν ἢ
 παρχναγγελος μιχαηλ εθρεφῶρι ἐ ρατq
 nemac ὡατ εςχωκ ἐβολ ἢ πιωεμωι ἐταc-
 ζιτοτc ἐροq ογοz ἢ τεφναzμεc ἐ πικοτc
 τηρογ ἢ τε παιδβολοc. Ζηππε ἰc παιδβολοc 5
 αqι αqῶρι ἐ ρατ q ἢ πεcῶο ἐβολ εqoi ἢ
 πcμοτ ἢ ογαρχναγγελοc ἐρε zαννιωτ ἢ
 tenz ἢ μοq εqμηρ ἢ ογμοxḃ ἢ νογv zixen
 pñō. v. τεqτπι εqτοτc ἢ ὦνι ἢ μνι | ερε ογxλομ
 zixen τεqάφε αqθαμινούτε ἐβολῆεν zανῶνι 10
 ἢ μαργαρίτc ἐναῶε ἢ cογeνογ ἐρε ογῶ-
 φωτ ἢ νογv ἕεν τεqxix ἢ ογῖnam ἀλλα πι-
 μνιῖνι ἢ τε πicταγρεc ἐθ ογav xη zixωq an.
 Ἐταqι αqozi ἐρατq ἢ πεcῶο ἐβολ εqḃεν
 παι νιωτ ἢ ωογ ἢ ται main. ἐταcναγ ἐροq 15
 ac ep zot ἐμαῶω aczei zixen πικazi. Ἰθοq
 δε αqττοτc αqτογnocc πεχαq nac xε ἢ π ep
 epzot ὦ τcziμι ἐτ ταινογт ἢ πεmḃο ἢ φτ
 p̄z. a. nem neqaggeloc ἐθ ογav | xεpe τcziμι ἐт
 a πεcμακαριοc ἢ zai xem zmot ἢ πεmḃο ἢ 20
 φт. Ἰθο δε zoi a πεмаκαριcмоc ὡωπι ἢ
 φρηт ἢ ογламπαc εq ep ογωini ἢ πεmḃο ἢ φт
 Xεpe θη ἐт a nec θγcia nem nec àraπn ὡωπι ἢ
 φρηт ἢ ογcobт ἢ adamantinon ἐ τciκογμενη
 τηpc xε ἢ ne παιδβολοc et ζωογῶ ep zal 25
 ἢ moс. Apι πicteγin nñi ὦ τcziμι ἐт cma-
 pwoγт xε einhoγ ἐβολziten φт πипanto-
 kratωp ainaγ ἐ ne ὡλη ἐт apedaτογ ἢ

ῥζ. β. φοογ ἀγὶ ἐ πῳωι ἢ πεμθο ἢ φ† | εγ ερ
 ογῶινι ἐζοτε φρη ἢ ογῶβα ἢ κωβ ἢ σοπ
 αγωπι εγρι ακτιν ἐβολ ἐμαῳω αγωθορτερ
 ἢ †αγγελι τηрс. Ογος λογογορπτ ῳαρο ἵχε
 φ† ογος αqκω ἢ ζανсахи нηи хе ἵταχοτογ 5
 не хе хас ἵтесωтем ἵнн ἐθ наὶ ἐβολθεν ρωι
 зина ἵтесими ἢ ογνιω† ἢ таид ἢ πεμθο ἢ
 φ†. Те цωογн хе αqκнн ἐхос ἵχε φ† хе
 qсωтп ἵче писωтем ἐζοτε пῳογῳωγῳι ογος
 ἐ αρε ῳан ер ат цωтем ἵса нн ἐ †наχοτογ 10

ῥζα. α. не ἀνοκ αν πε | ἐт аρε ер ат цωтем ἵсωq
 αλλα φ† пе ссbнoγт γар хе ат цωтем нивен
 αqῳп бен птако. Ас ер ογῶ ἵχε †сгими
 ἢ саbн есхω ἵмoс хе матаμοι хе αῳ не
 нисахи ἐтаqзензωнк ἐρωογ ἵχε φ† εθρεк- 15
 χοτογ ннι ἀνοκ †нааитоγ ογος ἵтаареz
 ἐρωογ. Αqер ογῶ ἵχε пιαδibολoc еqκω
 ἵмoс хе à φ† зонзен ἐ тот εинноγ ἐβολ-
 зи тотq εинноγ заро хе зω ἐро ἐретакo ἢ
 петенте пемакариос ἢ зai ἀρε хω ἵмoс хе 20

ῥζα β. εἶ† ἀγαπη ба πογхαι | ἢ τεqψγхн. Ic πεzαι
 αq ер κληρονομин ἢ нiaγaθoн ἵте θμετογρο
 ἢ нифноγῖ. Ογ γар ἐро пе ἐ παῳαι ἢ наὶ
 προσφοrὰ неμ наὶ ἀγαπη τηρογ ἐρε† ἵμωογ
 неμ наὶ ῳληη ἐт oῳ ере ἱρι ἵμωογ. † ογ- 25
 κογхи ογος χα ογκογхи бен пенι мнпωс
 ἵте ер бaiè мененса ογchoγ. Ογος мененса
 наὶ ἐῳωп ἵте пιαδibολoc наγ ἐро ἢ παι

ρητ̄ ἐρε †αγαπη̄ ρναχορ̄ ἐρο̄ ἵτερ̄χωρ̄ ἐβολ̄
 ἵ πετεντε̄ κατᾱ φρητ̄ ἐταρ̄χωρ̄ ἐβολ̄ ἵ
 ρζβ. α. νιζγπαρχοντᾱ ἵτε̄ ιωβ̄ | Ἐπῑ αη̄ ιωβ̄ ζω̄
 ναqirī ἵ παῑ ρητ̄ ἵ νιζηκῑ εῶβε̄ φαῑ αqτακο̄
 ἵ πεν̄ταq̄ τηρ̄q̄ ογ̄ορ̄ αqβωλ̄ ἵπεq̄ κε̄ cωμᾱ 5
 βεν̄ ζανqent̄ εγ̄ζωογ̄ nem̄ νιμ̄καρ̄ ἵζητ̄
 ἵτε̄ νεq̄ωηρῑ nem̄ νεq̄ωηρῑ (sic) αq̄ορε̄ πῑνῑ
 ζη̄νῑ ἐβ̄ρη̄ ἐxωογ̄ ογ̄ορ̄ αγ̄μογ̄ ἵ ογ̄cοπ̄ ἵ
 ογ̄ωτ̄. Ic̄ φη̄ ἐθ̄ ογ̄αβ̄ οη̄ ααογ̄βιᾱ αqχορ̄ ἐροq̄
 εῶβε̄ νιμετ̄ναητ̄ ἐ̄ ναqirī ἵμωογ̄ εq̄κωc̄ ἵ 10
 νιcωμᾱ ἵτε̄ νη̄ ἐτ̄ εq̄ναxεμογ̄ εγ̄μωγ̄τ̄
 εq̄θωmc̄ ἵμωογ̄ ἵ παῑᾱβολοc̄ χορ̄ ἐροq̄
 ρζβ. β. αq̄inī ἐζρη̄ ἐxωq̄ ἵ ογ̄μετ̄ζηκῑ κε̄ περ̄ |
 ογ̄ραμᾱδ̄ ἐμαω̄ω̄ πε̄. Ἐ̄ π̄βᾱε̄ αq̄ορε̄ νιβ̄-
 αxερ̄μη̄ ἐxεν̄ νεq̄βαλ̄ αγ̄ᾱiq̄ ἵ βελλ̄ε̄ μαλλ̄ον̄ 15
 ζαν̄ζαλα†̄ αη̄ νε̄ ἵ παῑ ρητ̄ αλλᾱ ἵθοq̄
 παῑᾱβολοc̄ πε̄ nem̄ ζαν̄ κε̄ δεμ̄ων̄ αγ̄ ερ̄
 πιcμοτ̄ ἵ νιζαλα†̄ αγ̄ᾱiq̄ ἵ βελλ̄ε̄ εῶβε̄
 πογ̄χορ̄ ἐβ̄ογ̄ν̄ ἐροq̄. λοιπον̄ ταω̄ερῑ ἐω̄ωπ̄
 τεραcωτεμ̄ ἵcωῑ κατᾱ πιογ̄αζcαζη̄νῑ ἵτε̄ π̄c̄ 20
 ζω̄ ἐρο̄ βεν̄ ναῑ ζβηογ̄ī ἵ παῑ ρητ̄. Αqχοc̄
 νη̄ῑ οη̄ ἵxε̄ φ†̄ xε̄ ἵxοc̄ νε̄ xε̄ ζηπ̄πε̄ ἵμον̄
 ωηρῑ ω̄ωπ̄ νε̄ nem̄ πεμακαριοc̄ ἵ ζαῑ ἵριc̄-
 ρζβ. α. ταρχοc̄ πιcτρατ̄γλατ̄ηc̄ λοιπον̄ | τ̄ωνῑ ἵτε̄
 ζεμ̄cī nem̄ ογ̄ρω̄νῑ εq̄ταινογ̄τ̄ xε̄ ερε̄ xφο̄ 25
 ἵ ογ̄ωηρῑ nem̄αq̄ xε̄ xac̄ αρεω̄αν̄ῑ ἐβολ̄βεν̄
 cωμᾱ ἵτεq̄ ερ̄ κληρονομ̄ιν̄ ἵ φη̄ τ̄εντε̄ ογ̄ορ̄
 ἵτεq̄ω̄ωπῑ εq̄irī ἵ πεμεγ̄ī ἵρεω̄αν̄ῑ ἐβολ̄βεν̄

CNAΥ Ì WOPΠ MEN KE OYAI ÈTAKTAÓY È
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 ΡΖΕ. Α. ΕΥΘΟΥΗΤ Ì ΠΑΙ ΡΗΤ | ΕΥΩW ÈΒΟΛ ΕΥΟΥΩW

è ερ επιτιμαν ἢ φη ἐθ οὔω εἰς οἷς ἢ
 χονς κε εφοῦω εἰς ερ εἰς ἢ φη ἐτ ἂ φτ
 ζονγεν ἢμορ ἐ τοτοῦ παγχοῦ ἢκε νιὰλωοῖ
 ἢ ατ εἰς ἐτεμμαγ κε ερε νιὰβωκ ἰρι ἢ
 οὔροπ ἢ φοογ ἢσεσωοῖν αν ἐρε νιὰβωκ 5
 οὔω εἰς ερ επιτιμιαν ἢ φη ἐταροῦω εἰς ερ
 νοβι ἢ ὅν ἐτ ἂ περσαι μογ λοιπον ἢνε
 σωπι ἢμοι ἐνεε εἰς ὅω νεν οὔγαμος ἢτε
 πα ὅς ἢ εἰς ἀριστάρχος Οὔδε ἢ τῆναχα τοτ
 ρζζ. β. ἐβολ αν ἕεν ναπροσφορα νεν ναἀγαπη ναι 10
 ἐτ εἰρι ἢμωογ ἕα τῆν ἢπατ ερμογ ἢκε
 πα μακαριος ἢ εἰς ἕεν φραν ἢ παρχη-
 ἀγγελος ἐθ οὔαβ μιχανῆ Πλην ματαμοι κε
 ἢθουκ νιμ ἢ παι ρητ ἂκ ἐκ ερ φοριν ἢ παι
 νιωτ νωογ ἢ ται μαῖν ἰε ἐτεκί ἐβολ ὅων 15
 ἰε νιμ πε πεκραν ἐπι αν ἂ πεκxινι ὡροι
 ἀφωορτερ ἐμαῶω Αρ ερ οὔω ἢκε παιδ-
 βολος ερξω ἢμος κε μη ἢθου ον πε ἐτ ἀρετιν
 ρζζ. α. ἢτεν φτ ἰσxεν πιεζοογ ἐτ α παιδὰβολος | ἰ
 ὡρο ερροι ἢ πεμοτ ἢ τῆμοναχη εφοῦω 20
 ἐ ερ εἰς ἢμο Μῆ ἢπ ερξος νε κε τῆνογ
 ὡρο ἢ σογ ἰβ ἢ παῶνι ἐτε φαι πε πεζοογ
 ἢ παρχηαγγελος ἐ ἀρξος νε κε παρχη-
 ἀγγελος μιχανῆ σρωτq αν ἢ πιεζοογ ἐτεμ-
 μαγ ερφαβτ ἢ πεμεθ ἢ φτ εἰς νιμωογ 25
 ἢτε φιαρο νεν νιμογ ἢ εἰς νεν νιωτ
 τῆνογ κε ἂνοκ πε μιχανῆ παρχηαγγελος ἐτ
 ἂ πός οὔορπ ὡρο εριῶωπι εἰ ερ βοῆν

ἐρο ὡατε φρη ζωτπ ἢ φοογ γε χας ἵνε
 ρζζ. β. qì ἵνε πιερηx ἐτ ζωογ | ἵτεq ep π ἐτ ζωογ
 νε εἴθε φαι π ετ cωene πε ἵτει ἵτε ογωωτ
 ἵμοι γε αἰχω ἵνωι ἵ τα αγγεῖλι αἰὶ ὡαρο Ac
 ep ογῶ ἵνε εὔφημιὰ †cγγκλητικη πεχας 5
 ναq γε αἰσωτεμ ἕεν πιεγαγγελιον εἴθ ογав
 γε ἕεν πιcноγ ἐτ α πιδιαβολος † ἢ περογοι
 ἐ πεncωτηρ ἵ αγαθος εἴρεq ep πιραзин
 ἵμοq Acqoc ναq ζωq γε φαβтк ἵτεκογωωт
 ἵμοι ἀνοκ †на† нак ἵ ниметоγρωογ τηρογ 10
 ἵτε πικocmoc nem πογῶογ Ογος à πxт ἐμι

ρζη. α. ἵ †ογnoγ γε ογca ἵ πετρωογ νε | αq ep
 ἐπιτιman ναq μηπωc ἵθoк πε φη ἐτεμμαγ
 εκογωω ἐ ἐρ zal ἵμοι Ac ep ογῶ ἵνε
 πιδιαβολος γε ἀνοκ an πε φη ἐτεμμαγ ἵνε 15
 cωωπι ἵμοι ἐνεz ἵ αω ἵ ρη† epε φη
 ἐτεμμαγ ναximi ἵ παι νιω† ἵ ωογ ἐ †ep
 φοpиn ἵμοq Icxeн πιναγ γαρ ἐταq ep ат
 cωτεμ ἵca †ентолн ἵτε пбс αqωont ἐροq
 αqоyаzcaзни ннι ἀνοκ μιxанл αἰβαωq ἐβολ 20
 ἵπεq ῶογ τηρq Ac ep ογῶ ἵνε †cзimi

ρζη. β. ἐτταιноγт ecxω ἵmoc γε icxe ἵθoк | πε
 μιxанл αqθων πιmни ἵτε πicтaypoc ep
 зicxeн πεκωωωт катa πipη† ἐ †наγ ἐροq
 epφотz ἐ ται зикωn epε πιxαpактep ἵτε 25
 μιxанл φотz ἐβολ ἐpoc Ac ep ογῶ ἵνε
 πιδιαβολος epxω ἵmoc γε нαι· ζωγpαφιà
 εγoγωω ἐ тале κοcμнcиc ἐxωογ ἵνε нiзo-

- γραφος σε хас ере τουτεχνη ναβι ωου η
 20 γοδ Επι αν πιμhini ντε πισταγρος η τοτεν
 αν ουδε βεν ταγγελι της Αс ер ουω ησε
 ευφημια εсхω ημος σε η αω η ρητ ηνατεν-
 ρζθ. α. 20 γοτ нексaxи | κε γαρ ματοι niβen εθ ναι 5
 εβολ ζιτεν πογρο ηπαρε ελι η ρωμι хωк
 ηπογαςсazни εβολ εταγι εοβηтq ουδε ηп
 αγωποу еρωу е πτηrq εοβε σε ηтевс ητε
 πογρο ητοτοу αν ουоз он ni κε сбай ε ωаре
 πογρο оγορпоу εβολβεν τεqμετοуго кан io
 25 2аncбай η 2иpηникон ne ηπαυτεν 2ογтоу
 ησε огон niβen εωон сeтнвс ан е ηсфpагic
 ητε πογρο φαι δε 2ωq ne η φpηт η niαггeλoc
 αγωanι 2иcen пика2и ере πιμhini ντε πισταγ-
 ρζθ. β. 20 ρoc ητε πογρο ητε πωου | 2иxωq ан η 15
 παυτεν2ογтоу σε 2анаггeλoc ne Αλλα
 тeннāγφωт са vol ημωου σε 2ан2емων
 ne μαλιста πιniωт η apχηαггeλoc ητε
 niαггeλoc тпpоу η αω η ρηт qнаι 2иcen
 пика2и ητεqωтeмeн пизоплон ητε ηсфpагic 20
 η ουxαι ητε пeqоγpо eqηηου ете φαι ne
 πισταγρος εθ. оγав ητε иηс пxс пωпpи η
 φт ет онb εωон xоγωω ηтateн 2ογтк се
 ηθок ne миханη пирeqно2ем хат ηтаiни
 ρυ. α. 2арок ητεq2иxων η | ηтек ер аспазecθe 25
 ημος оγο2 анок ηнаоγωωт ηмок атоне
 2ηт в е πτηrq Πιαδibολoc δε εтаqнаγ се
 аcoρβeq е 2оуn са са niβen оγο2 ηп eqxem

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ΤΕΚΡΙΩΝ ἢ ἕντη ἑξο ἔροκ ἢ περ τακοι ἕα
 τῆν ἢ πα σοῦ ἃ πηρεῖ ὁμιδ γαρ ἐρ
 σὺνχωριν νηι ἢ ἄν κε κοῦσι ἢ ἔξοογ Ἰθοκ
 δε ὦ πα ὁς παρχναγγελος Ἰθοκ πε ἔτακαῖτ
 ἢ ὡεμο ἐ νιμανῶπι ἢ τε νιφνοῖ οὔορ 5
 ἑναῶε νηι ἢ τα φωτ саβολ ἢ μοκ ὡα πιἔξοογ
 ἢ τε παίνιῳ ἢ ὡπι ἑ ἐρ ὁμολογιν νακ οὔορ
 ἑωрк ἢ πεμο ἢ φἑ ἔ ἢ νατασθοι αν ἔ
 ρῶβ. α. ἰσθεν παι ναγ ἐ ἐρ | πираzin ἄνρωμι ἰε
 сгimi ἕεν пима ἐн ακχη ἢ μοκ Ναι δε ἐρε 10
 παιδὰβολος ἔω ἢ μωοῦ ἐρsonz ἢ τοτῃ ἢ
 παρχναγγελος ἐθ οὔαβ μιχαηλ ἢ φρηἑ ἢ
 οὔδαх ἕεν τχιx ἢ οὔκοῦσι ἢ ἄλοῦ οὔορ
 ἔταqαιq ἢ οὔχωб ἐμαῶω αqαq ἐβολ ἕεν
 οὔνιῳ ἢ ὡπι Περε παρχναγγελος μιχαηλ 15
 ἢ εὔφημιὰ ἑσὺνκλητικη ἔε ὄρο ἢ μο οὔορ
 χεμ νομἑ ἢ πε ἐρ ἐρ 20ἑ ἕα τῆν ἢ παιδὰ-
 болос ἐπι δε qнаῶχeмsom ἐρο ан ἔ ἰσθεν
 ρῶβ. β. παι ναγ | ἄнок πε μιχαηλ παρχναγγελος
 φη ἐт ἐр δiακωνin ἐροq φη ἐт ἃ πεма-20
 карios ἢ ἄи аристapxос πистратῦлатης
 тнiἑ ἐ тот Ἰнок πε μιχαηλ φη ἐρε
 τωbz ἢ μοq ἢ мннi ἢ πεμο ἐβολ ἢ та
 ρικων ἐρε па характер сbноῦт ἐрос ἐ
 бoῦn ἕен πε κοitων Ἰнок πε μιχαηλ φη 25
 ἐт ὡли ἢ не τωbз ἐ бoῦn ἢ πεμο ἢ φἑ
 Ἰнок πε ἐт ozi ἐ ратq ἢ пинаγ ἐρε сахи
 нем πε ἄи ἔε μαροῦφωтz νηι ἐβολ ἢ πi-

ῥογ. α. χαρακτηρ ἢ παρχναγγελος μιχανλ ἵταχαρ |
 βεν πα ηι ἢ ναωτ ογορ ἵτεκτηιτ ἐ τοτq
 ἵτεqωπι ηι ἢ κογλατωρ ἵτεq ep ναωτ
 ηι ἵατεν πο̄c ωατ eqωini ηι ἵταρωλ
 ωαροq ἢ φρητ ἢ ρωμι νιβεν ἄνοκ πε μιχανλ 5
 φη ἐτ cωτεμ ἢ ογον νιβεν ἐτ τωβρ ἢ φτ
 βεν πα ραν Μπ ep ep ροτ ρηπτε γαρ μεν-
 ενca ορε xωκ ἵπε ωεμωι ἐβολ ἐρε ἵρι ἵμοq
 βεν παραν τ̄νηογ ἵcωι ἄνοκ nem κε mηω
 ἢ ἀγγελος ἵταολτ ἐ ni μα ἢ εμτον ἵτε φτ 10

ῥογ. β. ναι ἐτ a πε ραι ep κληρονομιν | ἵμωογ τ̄ριρηνη
 nemε Ογορ ἐταρξε ναι нас ἵξε παρχναγ-
 γελος μιχανλ αρρωλ ἐ πωωι ἐ νιφνογι βεν
 ογνιωτ ἢ ωογ εcογι ἐ ρατc εccомc ἢ cωq
 Menenca ναι δε acωe нас ἐ τ̄εκκληcià ἐ 15
 ρατq ἢ ἄββα ανθγμοc πῑεπισκοποc ἵτε
 ται πολиc Πιωορп ἢ φωωen βεν nenxix ἢ
 πιxρηcοcτομοc ἐθ ογав ἵωαννης παρχνη̄-
 пископоc ἵτε κωcταντιноγποлиc φη ἐτ ἄ

ῥογ. α. ται ηиcοc τηpc δι ογωini ἐβολρι τοτq | ογορ 20
 acταμοq ἐ ηη τηρογ ἐτ ἄ παρχναγγελος
 xοτογ нас αρτ̄ ωογ ἢ φτ nem πινιωτ ἢ
 αρχηαγγελος ἐθ ογав μιχανλ Ογορ αρθωογτ
 ἢ τ̄cγναζic αρxω ἢ πιωεμωe ἐβολ βεν ογ-
 xωλεμ nem ογνιωτ ἢ ταιδ Menenca ἢ τ̄ 25
 cγναζic acì ἐβολβεν τ̄εκκληcià acρωλ ἐ
 пecнi ογορ acxωk ἐβολ ἢ πιωεμωι ἵτε
 нисηноγ ἢ ρηки ἐc ep δῑακωνин ἐρωογ Ογορ

ἔταγκην εὔρογωμ οὔορ εὔσω ἀσογωρπ ἵσα
 ῥῶδ. β. πα ἰωτ ἐνεπισκοπος | ἀτῆρο ἐρορ εῖρεραῖς
 νεμπωα ἵτερζωλ ἐ πεσνι οὔορ ἀρζωλ ψα-
 ρος ἵ χωλεμ ἑταγελ πιωινι δε νας ἵτερ
 παρογσιὰ ψαρὸς ἀσὶ ἐβολ ἕα χωρ ψα πιμαρ 5
 ῥ ἵ πο ἵτε πεσνι ἀσφάβτς ἐχεν νερδαλαγχ
 ἀτῆφι ἐρωογ ἵ οὔνιωτ ἵ ναγ Νθορ χε
 πιἐπισκοπος ἐθ οὔαβ ἀρτογνοσσ ἐρρη ερχω
 ἵμορ νας χε τωνι ἐρρη ὦ τςζιμι ἐτ σμα-
 ρωογτ ζιτεν φτ νεμ πιρωμι Ἀληθὸς ἀ φτ 10
 βι ἵ νε ὅγσιὰ ἵτοτ ἵ φρητ ἵ ἀβελ πιῶνι
 ῥῶε. α. οὔορ | ἀρζωλεμ ἐ νεβλιλ ἵ φρητ ἵ να
 μελχιζεδεκ πογρο ἵ σαλημ πιόγνβ ἵτε φτ
 ἐτ ὅσι χε ἀρε ἐν οὔ βεν οὔσωογτεν Νθορ
 δε ἀσάμονι ἵμορ βεν οὔνιωτ ἵ τιμη ἀσολρ 15
 ἐβογν ἐ πεσκοιτων ἐρε τζικων ἵ πιάρχναγ-
 γελος μιχαηλ ἵ ἕντηρ Ἀσχω ἕαρορ ἵ οὔ-
 ὅρονος ἐν ἐλεφαντινον νεμ ζανγυμψελιον
 ἵ ζατ εῖρε νιπρεσβύτερος νεμ νιδιακων
 ζεμσι ζιχωογ ἑταγωληλ δε ἀγζεμσι οὔορ 20
 ῥῶε. β. ἀσογων | ἵ νιρωογ ἵτε πεσνι ἀσ ἵνι ἵ νεσ-
 ζγπαρχοντα τηρογ ἐβολ ἵσεν οὔ κεφαλεον
 ψα οὔ ἐλαχιστον φη ἐτ ταινογτ νεμ φη
 ἐτ χοχев ἀсхаγ ἵпесмѳо ἐβολ Πεχας ναρ
 χε παιωτ ἐθ οὔαβ βι ἵ ναι κογχι ἵ χρημα 25
 ἵ τοτ ἵτεκσορογ ἐ νιζηκι ἕαροι νεμ πα μα-
 καριος ἵ ζαι βεν φραν ἵ πιάρχναγγελος
 ἐθ ὀγав μιχαηλ ζινα ἵτερ τζο ἐχωι ἵ πεμ-

θεο ἢ φῦλ ἄνοκ νεν πα μακαριος ἢ γαι
 ἀρισταρχος πιστρατυλατης εἶρε q ep οὔναι
 p̄v̄. a. νεν ταταλε | πωρος ἢ ψγχι ἔεν περβημα
 ἐτ οι ἢ γοῦ Πιἐπισκοπος δε αφογαρσαρνι
 ἐθορυ ὦλι νεν και νιβεν ἐτ εντας ἐ τέκ- 5
 κλησιὰ οὔοz νεσὲβιαικ ασχαγ ἐβολ εὔοι ἢ
 ρεμζε Ασωπι δε ἔεν παι ἐζοογ ἢ οὔωτ
 ἐτε σογ ιβ ἢ παωνι πε ετι ενземси νεν
 πιἐπισκοπος ἢ сахи ανωωλεμ ἐ οὔνιωτ ἢ
 сθοι ἢ οὔγι ἢп ενωωλεμ ἐ οὔον ἢ περρητ 10
 ἐνεz Ἐπι αη ναι ἢμαγ ζω πε ειземси νεν
 πα ιωτ ανθῆμος πιἐπισκοпис (sic) ἐθ οὔαβ
 p̄v̄. b. πιωорп | ἢ φωωен ἔεν νενχιx ἢ φη ἐθ
 οὔαβ ιωαννης πιπιχρηс[ос] томос ειοι ἢ прес-
 вѣтерос Еτανωωλεμ δε ἢ παι νιωτ ἢ сθοι 15
 ἢ οὔγι анха тотен ἐβολзитен тαι νιωτ ἢ
 θεωριὰ Мененсѡс асѣасѡс га па ιωτ ἢ
 ἐπισκοπος пехас нас хѣ ттго ἐрок па ιωт
 εἶρεκτго ἐχωι гина ἢта ep ἀπανταν ἐ φῦ
 ἔεν οὔογνογ ἐ нанес Хе οὔни асѣωнт ἐрои 20
 ἢхе тоγνογ ἐτογναфωрх ἢ та ψγχι ἐβολ-
 p̄v̄. a. ἔεν па сѡма ἢ ἐвинн ѡа πιἐζοογ | ἢте
 пиниωτ ἢ гап Ке gar ic πιαρχнаγγελοс
 миханл аqι ἢсѡи ἐρε аρισταρχος па γαι
 моѡи немаq νен ган ке мнѡ ἢ аггелос 25
 немаq Етас энкот де ἐхен песма ен кот
 ἐтасфорѡq ἔен несχιx ἢ πιἐπισκοπος ѡληл
 ἐхѡс ἢ οὔνιωτ ἢ наγ Мененсѡс асqai

ἢ περσο ἐ πῶωι ἔεν πρὸ ἢ πῆπισκοπος
 νεν πιμῶ τῆρῳ πεχας νωοῦ κε τῶινι ἐρω-
 τεν ἔεν πῶς Ἀρι τὰγαπῆ ἢ τετεντ νῆι ἢ
 ρῶζ. β. τζικων ἢ πιαρχηαγγελος μιχαηλ | ἦτα ἐρ
 ασπαζεςῶν ἢμος ἢ παι κε σοπ ἔα τζῆ ἢπα 5
 τῖ ἐβολῆεν σῶμα ἔεν τῶγνοῦ ἢ πῆπισκοπος
 ἄμονι ἢ τζικων αἰτηῖς νας ἦθος δε ασ ἐρ
 ασπαζεςῶν ἢμος ἐσχω ἢμος ἔε πα ὅς πιαρχῆ
 αγγελος ἐθ οὔαβ μιχαηλ οἰ ἐ ρατκ νενῆι
 ἔεν ται οὔνοῦ θαι ἐτ οἱ ἢ ροτ Ναι δε 10
 ἐν σῶτεμ ἐρος ἐσχω ἢμωοῦ ἄνον δε νεν
 πιμῶ ἀνσῶτεμ ἐ πῆρωοῦ ἢ οὔνιωτ ἢ μῆω
 εὔδοχι ἐμαῶω ἔεν νογῆρνοῦ ἢ φρητ ἢ
 ρῶη. α. οὐκαταρακτῆς ἐρῶω | ἐβολ οὔος ἢ νενβαλ
 ἢ νιμῶ νικοῦχι νεν νινιωτ νιζωοῦτ νεν 15
 νιζιομι ἀγναῦ ἐ πιαρχηαγγελος ἐθ οὔαβ
 μιχαηλ ἐρ ἐρ οὔωινι ἢ φρητ ἢ φρη ἐρδῶι
 ἐ ρατῳ ζιχεν εὔφημιὰ τςὺνκλῆτικῆ ἐρε
 νιχῆι ἢ ρατῳ οἱ ἢ φρητ ἢ οὔζομτ ἢ βαρωτ
 ἐρφοσι ἔεν οὔχρωμ ἐρε οὔον οὔσαλπιγρος 20
 ἔεν τερξιχ ἢ οὔιναμ ἐβολ ἐρε οὔον οὔτρο-
 χος ἢ φρητ ἢ οὔζαρμα ἔεν τερξιχ ἢ βαχῆ
 ἐρε οὔον οὔσταγρος ζιχωῳ ἐρ ἐρ φοριν ἢ
 ρῶη. β. οὔζεβο | ἐσῶτπ ἐζοτε ἔα νιοῦρωοῦ ἢτε
 πικοςμος ἢ οὔθα ἢ κωβ ἢ σοπ ἔτανναῦ δε 25
 ἐροῳ ἢ παι ρητ ἀνῶθορτερ οὔος ἀνχα
 τοτεν ἐβολ ἐθε τερζοτ Οὔος ἀνναῦ ἐροῳ
 ἐρδῶι ἐ ρατῳ ἐρσῶοῦτεν ἢτερστολῆ ἢ οὔωινι

ἐβολ ζωσ ἐρσολσελ ἢ ἡψυχῃ ἢ ἡςιμι ἢ
 μακάρια ετεμμαγ εγφῆμια ἡςυγκλητικῇ
 εῶρεσι ἐχεν τερστολῃ ἐθ ογав Παι ρητ δε
 αςτ ἢ πεсπῆα ἐρε ἡςικων ἢτε παρχηὰγ-
 ρωθ. α. γελος μιχαηλ ταλνογт ριχεν несвал | ἡπατε- 5
 сι ἐβολῆεν сωμα Ογος ανсωтеμ ἐ πῆρωογ
 ἢ μῆω εγ ер ψαλιν εγсω ἡμος хе пѳс
 сωογн ἢ φμωит ἢτε нιѳмнι τογκληροномιὰ
 ἐсфωπι ωα ἐνεε ριχικων δε ἢτε παρχηαг-
 γελος μιχαηλ ἐт хη ρиχен пго ἢ ἡςιμι 10
 хе ἐтасτ ἢ пес пῆа à ἡςικων ρалаи ἢ
 τογноγ ἡп ενѳми хе ἐтасρωλ ἐ θων ογος
 анха ἡςιμι хен пῆгаγ ἢте ἀριстархос
 песгаи Асфωпи де ἐтанѳωмс ἡмос àнι ἐ
 ρωθ. β. ἡεκκληсиὰ | εῶρεн ер ἡςυназис à πῆπис- 15
 коπος ἰ ἐβογн ἐ πитоπος φαι ἢ θογнт ἢ хнтq
 ἡноγ де хен φран ἢ παρχηаггелос ἐθ ογав
 μιχαηλ Ογος ἐтаq ωе ἐβογн ἐ πῶγсиὰстн-
 рιον ката τερсγннѳиὰ аqнаγ ἐ τρικων ἢ
 παρχηаггелос θн ἐтасρалаи ἐβολῆен пини 20
 ἢ εγφῆμια есàωи хен пῆаηр атѳне хих ἢ
 ρωми хен ἡхогкн ἢте пῆа ἐθ ογав Пῆπис-
 коπος де аqωω ἐβολ еqсω ἡмос хе ѳ нирωми
 ἢте ἡтракн ἡннсос àμωини ἢ тетennaγ ἐ
 ρп. α. таи нῶт | ἢ хом ἢте παρχηаггелос ἐθ 25
 ογав μιχαηλ Ογος à пῆмω тнrq бохи ἐ
 боγн ἐ πῶγсиὰстнpιον ογος аннаγ хен нен
 вал ἐ ἡςικων ἢте παρχηаггелос μιχαηλ

ἐς λωι ἕν πλνρ ἀτὼνε χιχ ἢ ρωμι ἱε κε
 ρλι ἢ παι ρητ Ἀλλὰ νασταχρνογτ ἢ ἀτκίμ
 ἢ οὔστγλλος ἢ ἀδαμαντινον ἔτε ἢπ ἀρκίμ
 ἢσα ρλι ἢ σα ἔ πτηρρ Ὡογνρ νε νίβρωογ
 ἐταγωωπι ἢ νίναγ ἔτεμμαγ ἔρε πίμνω τηρρ 5
 ρπ. β. ωω ἐβολ εγτῶογ ἢ φτ νέμ πιαρχναγγελος |
 ἐθ ογὰβ μίχαηλ Ὀγορ ἂ πωίμῃ ἢ ται ωφνρῖ
 ἢ ται μαιὴ φορ ωα νιογρωογ ἢ μαι νογτ
 ἐρκαδιος ἢ εγδοζιὰ τογρω ἕν κωσταντινογ-
 πολίς νέμ πογρο οννογρῖος ἕν ρωμῇ Ὀγορ 10
 ἀγσεμνήτης ἐθορρ ἐρ ἀπανταν ἔ ται νησος
 νέμ ἢ ογέρνογ Ὀγορ παι ρητ ἀγ ἐρ ἀπαν-
 ταν νέμ ογέρνογ εγσοπ νέμ τογρω ἀγναγ
 ἕν νογβαλ ἔ τωφνρῖ ἢτε τζικων ἢτε πιαρ-
 χναγγελος ἐθ ογὰβ μίχαηλ Ὀγορ ἀγογωωτ 15
 ρπ. α. ρίχεν πικάρι ρίχεν πιδλοχ | ἢτε πικάριος
 ἰωαννης πιχρησостомος ἐταρχωκ ἐβολρι
 χωρ φαι ἐταρῖρι ἢ ραννιωτ ἢ ταλδο ἕν
 ται νησος Ὡος δε ρωμι νίβεν ἕν τογρνογ
 ἀγωαν ἢ κοτ ρίχεν πιδλοχ ἔτεμμαγ ἢτε 20
 πιδριος ἰωαννης ωαγτματ ἢ πιογχαῖ σα
 τοτογ Ὡ νίμ ἐθναωαχῖ ἔ νίωφνρῖ ἐταγωωπι
 ἐβολριτεν τζικων ἔτεμμαγ ἢτε πιαρχναγ-
 γελος μίχαηλ θαι ἐτ ἀνναγ ἐρος τνογ ἕν
 ρπ. β. νενβαλ ἐσογονρ ἐβολῆεν περτοπος ἐθ ογὰβ | 25
 φαι ἐτενθογντ ἐρορ ἕν περ ἐρ φμεγῖ ἐθ
 ογὰβ ἢ φοογ ρωσ δε κατὰ σογ ἱβ ἢ πιδβοτ
 ἢτε περσογ πε ἢ πιαρχναγγελος μίχαηλ

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xwbi hēn nh ēre †zikon taouð ñmwoy ēbol
 aqxas zixen pima ēθ mokz ñte teqàfe
 aqoyxai ñ †ouynoý oγoz aqwe naq ē peqni
 hēn oγzιpnhh Ten naxaxi ē aω iē tennaxa
 aω ēbol ò pa ḡc oγoz pa nhb menenca 5
 φ† Alhēwc ñθok pe pιpeqepzēmi ñte pōmi
 niben nem nitebnowyì ek ep oikonomin ñmwoy
 throy ñ pemθo ñ φ† Aω pe pitaidō ēt
 ρπγ. β. ennawtaidōk ñ hēntq ò pαρχhστратикος |
 ñte txom ñ nιfnoyì eicwoyn xe ñmon taidō 10
 ωhω nem φwk xe oyhi kōzi ē ratk ñ choý
 niben ñ pemθo ñ pιθponoc ñte pipantok-
 kratwp ektwbz ñmoq ēθbe ptazo ē ratq ñ
 †metpōmi thrc Oγoz tencwoyn xe ñθok
 pe ēte pιepwiyi ñ totk eθpekqai ēzēni ē 15
 pikatapetasma ñte φ† pipantokratwp at-
 dne ep kolin ñmok Mapenzō ēpon ωa pai
 ma encaxi eθbe palaggelos ñ pḡc nai peq-
 wemwi ñ ωaz ñ xrowm pαρχhaggelos ēθ oyab
 ρπδ. α. Oγoz ñtencoc zwn | nem piprophthēc aagiz 20
 fai ētaqxaq nan ēbēni hēn tαρχh ñ
 pilogoc ñten xōc zwn ñ pai pñ† Xe wape
 paggelos ñ pḡc zikot ñ pkw† ñ oyon niben
 ēt ep zo† hα teqzē oγoz ñteqnaζmoý
 Mapentacθo ñ picaxi zixen pιpeqḡo oγoz 25
 pιpeqḡi xlom oγoz piēniōxoc fai ētaqḡro
 hēn agwn niben ēt zhπ nem nh ēθ oyōnz
 ēbol fai ētaqḡi ñ †awpeà ñte pipnā ēθ

οὐαβ φαι ἐταρρωῃτ ἐ ἑρηνὶ ἢ χολδογομορ
 ρ̄πδ. β. ἢ βερὶ | φη ἐτ ἐρ οὐωινὶ ἐ κωσταντινοῦ-
 πολις ἡμαγαις ἀν ἀλλὰ νεν νι κε νησος
 νεν τοικοῦμεν τῆς εἰσαχὶ ἐ πα ὅς ἢ ἰωτ
 ἰωαννης πιαρχηἐπισκοπος ἡτε κωσταντινοῦ- 5
 πολις μαλλον δε τοικοῦμεν τῆς ὦ νιμ
 εθναωφίρι ἐ νεκσαχὶ ἐθ μερ ἢ πωνῆ ἐθ μερ
 ἢ σολσελ νιβεν ἢ πηλτικον ὦ νιμ εθναω-
 σαχὶ οὐορ ἡτεφ δι ἡπὶ ἢ πα ωαι ἢ νεκε-
 ζεγῆσις ἐτακ ἐρ ἐζηγηζὶν ἡμωοῦ ὦ πι- 10
 χρησοστομος ἐθ οὐαβ ἰωαννης πῖλας ἢ νοῦβ
 ρ̄πε. α. Ἐκ ἐρ ἐνχρίᾱ ἢ ρωκ ἡμιν | ἡμοκ εῶρε κω
 ἢ πεκταῖδ ξε οὔνι ἡμονωχομ ἢ λας ἢ σαρζ
 ἡσχω ἢ πταῖδ ἢ πεκβιος ἐθ οὐαβ Δκσφι
 ὀν ἡανοῦρωοῦ ἡκωπι ἀν ἑεν πσινερωγρακοῦ 15
 σα βολ ἢ ἡμεῶν κατὰ φρητ̄ ἐρε δαγία
 ἐρ προφῆτεῦν ἑα νενιοτ̄ ἢ ἀποστολος ἐρχω
 ἡμος ξε ἀ ποῦρωοῦ ωε ἡαδ ἐβολ ριχεν
 πκαρὶ τῆρ οὐορ ἡοῦσαχὶ ἀγφορ ωα
 ἀγρης ἢ τοικοῦμεν ἡθοκ ρωκ ὦ πινιωτ̄ 20
 ἰωαννης ἀω πε πῖμωιτ ἡε ἀω πε πῖμοῦνας-
 ρ̄πε. β. τῆριον ἐτ ἑεν τοικοῦμεν | τῆς ετεκνασιμι
 ἢ ἑητοῦ ἀν ἢ πεκβιος νεν νεκεζεγῆσις ἐτ
 ρολα ωα ἐῑρη ἐ νη ἐτοῦμοῦτ̄ ἐρωοῦ ξε
 φγσις σνοῦτ̄ ἀγὶ ἡς πενπολις ἐ πολις νεν 25
 ἡσχεν χωρα ἐ χωρα ἀγογωτεβ ἢ νεκλογος
 ἀγχα ἢ τοτοῦ ἢ φγλακτηριον ἐγ ἐρ μελεταν
 ἢ ἑητοῦ ἢ σνοῦ νιβεν ἡνὰ ἐρ τολμαν ἡταχος

χε ἐτ ἂ τ οὐρω ἐρ ἐξωρίζιν ἡμοκ ἐ ται
 νησος ἐβολ ζιτεν οὐσὺνηχωρησις ἡτε φ† ἐ
 ακφωης ἡτενφγσις ἐθ ναωτ ἡ φρη† ἡ νιωνι
 ρπϛ. α. οὐος ἀκθοῦδνον ἐμαωω | Οὐος ἀνω
 ἡσων ἡ τμετωλμωε ἰδωλον ε ἀνωεμωι ἡ 5
 φ† πιρεφθαμιὸ ἡτε πιεπτηρϛ Ἐ ακὶ ἐ ται
 νησος ἡ φρη† ἡ οὐωεμμο ακωε νακ εκτεν-
 θωντ ἐ οὐχοι ἐμμονι βεν πιπαλατιον ἡτε
 πιογρωοῦ ἐφοπτ ἡ ἐχμαλωτος ἐ ακαιτοῦ ἡ
 ρεμζε ἐ ἀγταςθωοῦ ἐ πογκαζι βεν οὐγι- 10
 ρηνη νεμ οὐδωοῦ χε οὐγι ἂ πιδιαβολος ἐρ
 ἐχμαλωτεῦιν ἡμωοῦ ἰσχεν ωορπ οὐος ἀφ-
 ριτοῦ ἐ βουγν ἐ πιχακι ἐτ τεμθωμ Α πογρο
 ρπϛ. β. ἡτε νιογρωοῦ ἐρ στολίζιν ἡμωοῦ | οὐος
 ἀφογορpk ἐ ται νησος εθρεκ σω† ἡμον 15
 ἐβολζι τοτς ἡ τεχμαλωσιὰ ἡτε πιδιαβολος
 οὐος ακτηιτεν ἡ δωρον ἡ πογρο ἡτε νιογ-
 ρωοῦ ἐζοτε δωρον νιβεν ἡ βασικον Οὐος
 οὐ πε ἐτ σωτπ ἡ ζογὸ ἰε οὐ πε ἐτ ταινοῦτ
 ἡ ζογο ἐ νιψγχη τηροῦ ἐτακσοττοῦ ἡ 20
 τοτϛ ἡ πιδιαβολος ἀκενοῦ ἐβολ ἐ βουγν ἐ
 πιπαλλατιον ἡτε πογρο ἡτε νιογρωοῦ ††ζὸ
 ἐροκ ὦ πα ὅς ἡ ἰωτ ἐθ ογав χε χας
 ἐκε† νηι ἡ οὐχω ἐβολ Ἐπι ἀη λι ἐρ τολ-
 ρπζ. α. μαν ἐ οὐζωβ ἐφ σα πωωι ἡ να μετρον | 25
 ἐτε φαι πε εθρε сахи ἐ πεκταιὸ τμεγὶ ὦ
 να менра† χε ἂ πιωι ἡ сахи ωωπι са са
 νιβεν ωаре πιζροῦ ἡ сахи гар_εθρε κ ἐρ

πωβω ἢ πωορπ ἔτακ σοθμερ ογῶι γαρ πε
 ἔτ ωοπ ἕεν ζωβ νιβεν λοιπον μαρεν † ἢ
 πενογοι ἐ πιαρχηαγγελος ἐθ ογαν μιχανλ
 ἡτεν†ζο ἐροκ χε ερετωβζ' ἐχων ναζρεν φ†
 πιαγραθος ἡτερχα νεν νοβι ναν ἐβολ χε 5
 ἡθορ πε ἔτε ογονωχομ ἡμορ ναζρεν πεν
 ὅς ιης πχς φαι ἔτε ἐβολζι τοτq ερε ὡογ
 νιβεν νεν ταιὸ |

The last words of this Encomium are wanting.
 After the words وكل كرامه, which = ΝΕΜ ΤΑΙὸ
 [ΝΙΒΕΝ], there is written by another hand الان
 وكل اوان والى ابد الابدین امین.

* The Ms. has ερερετωβζ.

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
ABBA THEODOSIUS OF ALEXANDRIA.

- كان انسان مُحَبَّ للاله بارّ من سنهور المدينة
حَباً للصّدقات والمعروف (sic) اسمه دوروثاوس وكان
Fol. 35b. لهذا معينة | اسمها ثاوبستا وكانت هاذة عابدة جدّا
كامله في المرحمة والمحبة مثل زوجها وكان لهم
5 قرايين عظيمه علي اسم اله رئيس الملائكة الاطهار
ميكائيل * وكانا منذ زمان زجتهما شباب وكانا والديهما
قد خلفوا لهما ارض عظيم بسعة غنا واموال عظيمة
Fol. 36a. وانعام كثيرة من الاعنام | والبقر والبهايم جدّا مع
بقية زينة هذا العالم وكان لهم الاثنان نية صالحة
10 لله ورئيس ملايكته الاطهار ميكائيل * وكانوا اذا
بلغوا الي اثني عشر في الشهر يهتموا بالقرايين من
باكر اليوم الحادي عشر الي اليوم الثاني عشر في
الشهر يرسلوا القربان والخمر الي كنيسة رئيس الملائكة
ميكائيل بنشاط عظيم بغير تواني * ومن بعد هذا
Fol. 36b. يذبحوا | الاغنام ويرجعوا الي الاهتمام بالطعام بحبّه
كما يليق بالشعب ومن بعد التناول من السراير

- المحييه في اليوم الثاني عشر من الشهر يجمعوا كل
المعوزين من الطعام العميان والعرج والمعوزين من الايتام
والارامل والغربا ويقفوا يخدموهم بانتشاط نفيس وسعة
روح | وفرح قلب حتي يكملوا الاكل حينئذ يقدموا
Fol. 37a. 5 لهم خمرا مختارا ويسقوهم حتي يكملوا الشرب يدهنوا
رووسهم بدهن مكرم قايلين امضوا بسلام ايها
الاخوة الاحبا لانا قد استحقينا عظم هذه الكرامة
اليوم وهذا المجد العالي بنقل اقدامكم الي منزل
عبيدكم * فهكذا كانوا يعملون في كل اثني عشر
Fol. 37b. 10 من الشهر حتى ان | سيطهم (sic) ذاع في كل مكان من
كورة مصر وكان كثير يفتخرون بهم ويحجوا الله
خالقهم من اجل مجد اعمالهم الصالحة ويكرموا
وينيحوا ابايهم الذين ولدوهم وكان كل الناس يعظموهم
لاجل قريحتهم الصالحة التي اظهروها باسم الاله
15 ميخائيل وكانوا دايمًا هاربين من المجد الفارع فان
Fol. 38a. رجاهم كان ثابتًا بالله ورئيس الملائكة الاطهار |
ميخائيل * وكان من بعد زمان كبير وهم مواطنين
على هذا العمل هكذا امر الله ان لا تمطر السماء
علي الارض ثلاثة سنين من اجل خطايا بني البشر
20 حتى قلقت جميع ارض مصر وكل سكانها لاجل شدة
عدم الشيع وموت الجزع كما هو مكتوب * حينئذ تجلا
Fol. 38b. (sic) كثيرين وماتوا وفنيت البهايم معا لان | ما النيل
لم يطلع ولم ينزل علي الارض مطرا (sic) منذ ثلاثة سنين
وكان هذا الرجل القديس وزوجته لم يفتروا مما كانوا
25 يعملوه في كل شهر يطلبوا من الله ورئيس ملايكته
ميخائيل قايلين يا اله ميخائيل لا تنزع قربانك ولا

- محبتك لنا نحن عبيدك وفيما هم في هذا لم يجدوا عوضاً
 Fol. 39a. وكثير من بهائمهم هلكوا فلما كملت | سنتين
 واستقبلوا الثالثة فرغ كل شيء لهم وعوزوا ولم يبق
 لهم إلا القليل ومات جميع غنمهم سوي خروف
 5 واحد * فقال ذلك الرجل العابد لزوجته الطوبانية الم
 تعلمي يا اختي ان اليوم هو الحادى عشر من بابه
 وغدا يكون عيد رئيس الملائكة ميخائيل فلنهتم
 بقربان ندفعه للاقيوم ونذبح هذا الخروف فهي
 Fol. 39b. عيد رئيس الملائكة | الاطهار ميخائيل وان متنا
 10 فنحن للرب وان عشنا فنحن له ايضاً وليكون
 اسم الرب مباركاً الي الابد * فقالت زوجته حي
 هو الرب يا اخي ان هذا الحزن كاين معى من
 داخل قلبى من قبل امس لكنى لم اجد جساره ان
 اسالك لاني اعلم ما الذى كان منا والان فعظيم هو
 15 فرحي لانك لم تنس قربان الله فاصنع يا اخي كما
 قد قلت | فلما كان باكر الثانى عشر من بابه قاموا
 Fol. 40a. سكرًا جدا وكملوا جميع خدمهم ولم يقصروا شيء عن
 زمان سعتهم ولم يبق لهم شيء خلا قليل دقيق
 ويسير من الخمر وغنيت ثيابهم ما خلا الذي تزوجوا
 20 فيهم فقط وكانوا مع هذا يمجدون الله ورئيس
 الملائكة الاطهار ميخائيل بتسابيح وبركات في الليل
 Fol. 40b. والنهار بدموع كثيرة | قائلين يا ربنا يسوع المسيح
 عيننا (sic) يا رئيس الملائكة ميخائيل اسال الرب فينا
 لكي يفتح لنا يد نعمته وبركته ليلا يفنى منا رجا
 25 محبتك وقربانك هذا الذى نقدّمه لله على اسمك
 الطاهر يا رئيس الملائكة ميخائيل * انت تعلم

- قلوبنا ومحبتنا فيك وليس لنا شفيع الا انت انت هو
 Fol. 41a. شفيعنا | منذ صغرنا والي الان تشفع فينا قدام الله
 مخلصنا * نحن الان نطلب اليك ايها المهتم الصالح
 ميخائيل رئيس الملائكة الاطهار فان هذا الحزن
 5 العظيم ادركننا في اخرتنا من بعد ما كنا قد قررنا
 مع الله ومعك ان لا نقطع قربانك وصدقاتك فليدركننا
 صلاحك * اطلب الي الله ليصنع معنا رحمه
 Fol. 41b. عظيمه | ويخرجنا من هذا العمر الباطل مثل جميع
 ابائنا فهذه انت ترا يا شفيعنا ما قد اصابنا
 10 لاجل خطايانا وجيد لنا ان نموت الان فان الموت
 لكل احد خير من الحياة بغير ثمرة صالحة ليلا تدوم
 علينا هذه الشدة فننسى قربانك وصدقاتك الذي
 قررناهم مع الله ومعك ايضا لان المسكنه تصنع اعمال
 كثيرة تجلب الي الموت وتلجى الناس الي الملل *
 Fol. 42a. 15 والان فنحن نظهر ضعفنا بين يديك يا رئيس الملائكة
 ميخائيل فلا تنسانا من اجل خطايانا بل اصنع
 معنا كمثل ما هو مكتوب ان ملاك الرب يحوط بجميع
 الذين يخافونه وينجيهم وقال داود ايضا من
 اجل اقوام انه يقوتهم في اوان الجوع وقال البار ايضا
 20 يطلب خبزاً النهار كله والرب يعطى ويرحم | والان
 Fol. 42b. ايها الشفيع الطاهر ميخائيل رئيس الملائكة انت
 ترا كل ما تفعله عبيدك وليس لنا كلام نقوله الا هذا
 فقط انا قد بلغنا ان نموت فاعنا يا الله مخلصنا
 ونقول ايضا هذا القول الاخر نبارك الرب الرب اعطا
 25 والرب اخذ فلتكن مشية الرب وليكن اسم الرب مبارك
 الى الابد امين * وبهذا الكلام وما اشبهه كان

- Fol. 43a. القديسين يقولون | منذ الثاني عشر من بابه
مواطنين الطلب الي الاله ميخائيل الي الحادي عشر
من شهر هاتور الذي يكون صبحته الثاني عشر
منه يوم العيد العظيم الذي لرئيس الملائكة ميخائيل
5 كما نحن مجتمعين فيه اليوم نعيد معكم يا احبانا
فلما بلغوا وقت الاهتمام بالقربان المقدس عشية
اليوم الحادي عشر ليلة الثاني عشر كل شهر كعادتهم
عاد ذلك الرجل المؤمن | بالحقيقة الي امراته العابده
Fol. 43b. وقال لها يا اختي انتي جالسه ماذا تعملين الست
10 تعلمين ان غدا هو العيد هل نسيتي القربان الصالح
او هل ثقل عليك ذكر رئيس الملائكة ميخائيل الكريم
الحلو على قلبك يا اختي لا تكوني عديمه الرجا بالله
فانه هو الذي ينعم على كل احد * فقالت له تلك
الطوبانيه جيذا اتيتني بهذا الانفاق المملو فرحا
Fol. 44a. 15 جيذا جلبت لي عزا | وفرحا وغنا النفس وهو تذكاري
رئيس الملائكة ميخائيل المكرم بالحقيقة يا اخي ان
من باكر هذا النهار والي الان لم تمتنع دموع
عيني والنار تاكل في احشائي من اجل عيد رئيس
الملائكة الاطهار شفيعنا ميخائيل والان يا اخي انظر
20 ماذا تفعل ليلا يهلك قرباننا ويخسر الشئ الاخر
Fol. 44b. الذي فرغنا ان نفعله | الانا سمعنا المعلم بولس يقول
ان الذي يبتدى بفعل الخير فليكملة الي يوم ظهور
ربنا يسوع المسيح وهوذا نحن قد بدينا بالعمل
الصالح فلنحرص علي كماله فقال لها فما الذي يكون
25 منا يا اختي اذ ليس لنا كفاف في ما نعجزه فقالت
بفرح هودا عندنا قليل خبز تحب ان نضعه قدام

- Fol. 45 a. | الاخوة وقليل زيت يلقي في الطعام ومسح رووس الاخوة |
 لكن ليس عندنا دقيق ولا قمح فقال الحقيقة يا
 اختي ليس لنا شيء ولا عندنا خروف نذبحه لكن
 ارادة الرب تكون ليس يطالبنا الله الا بقوتنا كما
 5 هو مكتوب احبك يا رب قوتي فجيّد ان نعطي قليل
 افضل من ان لا نصنع شيء البتّة لكن الذي خطر
 ببالي انا اقول لك هوذا ثياب كل واحد واحد منّا
 الذي للاكليل قد بقوا انا اخذ ثوبي أولاً | اشترى
 به قمح للقربان فهو يكفي لقربان الشعب من اجل
 10 الجوع وغلا القمح واذا كان غدا اخذت ثوبك انتي
 ايضاً * وامضى فاشترى به خروف ونذبحه صبيحة
 العيد فانه عيد عظيم لرئيس الملائكة الاطهار ميخائيل
 وان وجدنا اكلنا وان لم نجد تجدنا الله * وان متنا
 الرب يقبلنا | لا تا لم نقطع قربانه فقالت له المرأة الحكيمة
 15 يا اخي ليس ثوبي وثوبك فقط بل ورداي ايضاً واسلم
 نفسي لاجل قربان الرب والصدقة فقال لها بعلها
 جيداً يا اختي لقد اظهرتني قربة صالحة لكن خذ
 رداك لاجل انك تستري راسك به كمثّل قول المعلم
 20 بولس * بعد هذا اخذ ثوبه الذي تناول | فيه السراير
 المقدسة ودفعه عن القمح ودفع القمح للامنوت (sic) وعاد
 الي بيته بفرح قايلاً قد هيا لنا الرب امر القربان
 فلما كان باكر اليوم الثاني عشر من هاتور اجتمعت به
 المرأة العابدة وقالت له قم يا اخي لتأخذ ثوبي
 ولعل تجد به خروف لكي نهيتي شغل الاخوة الذين
 25 ياتوا الينا * فاراد ان يعلم قريخته فقال | لها يا
 اختي اذا اخذت ثوبك وارادتى ان تباركى فماذا

تصنعى في هذا العيد العظيم اليوم فاني انا ذكر
اذا مضيت الى مكان وانا هكذا فلا اغتضم المرأة
فلا يمكنها ان تعري جسدها ولا سيما في الكنيسة *
فلما سمعت عابدة الاله هذا الكلام بكت بمرارة
وقالت الويل لي يا اخي الحبيب ما هذا الذي تقوله 5

لي هل افترقنا | اليوم وصرنا اثنين اليس انا وانت
جسداً واحداً اليس يكون لي معك نصيب في القربان
اليس اخدنا ايضاً جزؤ في عيد رئيس الملائكة
ميكائيل لا يا اخي لا تظن بهذا هكذا في قلبك
10 اننى اصير عريانة فان الحاضرين في الكنيسة الذكور
والاناث بالمسيح ثم ملايكة ورووسا ملايكة والشاروبيم
والسارافيم والمخلص في وسطهم وكانت تقول هذا وهي
تبكي بمرارة فلما راى | عظم احترام نفسها قلق

بسببها وفرح لقوة ايمانها * وقال لها قومي فاهتمي
15 بالقربان واريت لnersلها الي الكنيسة فنضع المائدة
مع الخبز القليل واهتمى بيسير من البقل حتى امضى
لعل يعد الله لنا خروف فتجهز للاخوه طعام في

هذا العيد العظيم. وللوقت قام باجتهاد عظيم
20 ونية صالحة بالله ورئيس ملايكته الاطهار ميكائيل
واخذ الثوب وسار طالباً من الاله ميكائيل ان يستهل
طريقه وبينما هو جازم براعى غنم فقال له السلام
لك يا حبيب فقال له الراعي ولك انت ايضاً فقال
الرجل العابد للراعي هل اجد عندك اليوم خروف

فان انسان كبير قد جا الينا فقال | له الراعي الي
25 كم يكون ثمنه فقال له يكفي ثلث دينار فقال له
الراعي اعطيني الثمن لكي اعطيه لك فدفع له ذلك

- الرجل الصالح ثوب زوجته قايلًا خذ هذه عندك
 الي ثلثه ايام فاذا لم احضر اليك ثلث دينار فخذها
 وانت في حل منه فاجابه الراعي قايلًا وما افعل انا
 بهذا الثوب وليس احد في بيتي يلبس عليه الا
 5 صوف | ورد الثوب الي الرجل العابد فعاد في طريقه Fol. 49b.
 باكيًا بمرارة مفكرًا في نفسه ان ماذا يفعل وماذا
 يقول لزوجته وفيما هو ساير في طريقه باكيًا وعيناه
 ثقيله من البكاء فنظر قدّامه فراي رئيس الملائكة
 ميخائيل جايًا راكب فرس اشهب كبثل ارحن
 10 الملك العظيم وملائكة اخر سايرين معه في شبه
 اجناد فخاف جدًا | وكان يسعى في الطريق المسلوك Fol. 50a.
 فترك طريق الارخن واجناده * فلما بلغ اليه رئيس
 الملائكة الاطهار ميخائيل حيد (sic) بالجمام الذي في
 فم الفرس الي دوروثاوس فوقف وقال افرح يا دوروثاوس
 15 البار الصالح الي اين انت ماضى ومن اين اتيت
 وانت هكذا لابس هذا الثوب تسير وحدك في
 الطريق. فاجاب دوروثاوس قايلًا نكح ذلك الرئيس
 السلام عليك انت ايضًا | يا سيدي ومولاي الرئيس Fol. 50b.
 حسنًا كان هجيك الينا اليوم. فقال له الرئيس الذي
 20 هو ميخائيل اليس ثاوبستا حية * فاجاب دوروثاوس
 ووجهه ناظرًا الي الارض من اجل مجد الارخن وقال
 عبدتك حية يا سيدي فقال له الامير ما هو هذا
 الذي معك. فاجابه دوروثاوس وهو مستحى هي ثوب
 زوجتي فقال له ذلك الارخن ماذا تفعل بها فاجابه
 25 دوروثاوس ان انسان عظيم قد جا الي اليوم ولم
 اجد شيء | يلایمه وليس بيدي ذهب من اجل Fol. 51a.

- الزمان الذي بلغنا اليه اخذتها لاعطيها في ثمن
 خروف فلم ياخذها الراعي وليس اعلم ماذا اصنع
 وماذا اضع قدام الرئيس * فقال له الارخن الذي
 هو ميخائيل فاذا انا ضمنتك منه واخذت لك خروف
 5 تضيفني اليوم والذين معي * فاجاب دوروثاوس
 وقال نعم يا سيدى اجعلنى مستحق ان تدخل
 تحت | سقف بيت عبدكم فاجاب الارخن الذي هو
 Fol. 51 b. ميخائيل وقال لاحد الملائكة التابعين له اذهب مع
 دوروثاوس الي الراعي فقل له قال لك الرئيس الذي
 10 جازبك الساعة ارسل له خروف ثمنه ثلث دينار وانا
 اخذ ثمنه في نصف النهار وارسله اليك * فذهب
 دوروثاوس مع ذلك الملاك المتشبه بالجند | الي
 Fol. 52 a. الراعي على اسم رئيس الملائكة واخذوا الخروف فتفرس
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 15 الخروف قد حصل من اجل صنيع ذلك الرجل العظيم
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 20 الثمن فقال الارخن اذا كان هكذا ضع الثوب عندك
 وانا ارسل باسمي واخذ الحوث حتي ترسل له الثمن *
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 له اذهب الي المورده وقتل للصيادين قال لكم الرئيس
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- حلية جندي باسم ميخائيل الي صيادين السمك
واخذ منهم حوثاً وجأ به الي الرئيس فقال ذلك
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ثمن الحروف والحوث مع ما يحتاجه هذا الرئيس من
الخبز والخمر والفرش وكانت افكار كثيرة علي قلبه ان
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في هذه الايام فاجابته ثابستا وعليك السلام انت
20 ايضاً يا سيدي ومولاي الارخن حسناً انا بك الله
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- دوروثاوس الارخن استوهبني انا ودفع لي هولاء فقالت
له ثاوبستا حسناً انا الله اينما اليوم بهذا الرئيس
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10 وذهب عنهم فاما هم | فلم يعلموا من هو لكنهم كانوا
يظنون انّه رئيس ارضي فقال دوروثاوس لزوجته ثاوبستا
ما الذي نصنعه وما الذي نفرش تحت هذا الرئيس
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اليوم لنصنع ما نقدر عليه * فقالت له زوجته يا اخي
15 ان الله لا يتخذنا عنا قم لعل نتجد انسان يذبح
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20 قايلًا هل احد احضر خمر الي هنا من حين خرجت
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 حضور القداس (sic) الطاهر فهيوا كل شيء وفرشوا فرش
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 20 امين وبارك رئيس ملايكتك الاطهار ميخائيل لانك
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جا واجناده معه وقرعوا الباب فاسرع دوروثاوس
وثاوبستنا وخرجوا بفرح وفتحوا الباب وقبلوه
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10 وكبار صار كمن هو متعجب وقال لدوروثاوس وثاوبستنا
ايّها الاخوة ما حاجتكم بكثرة هولاء الجموع الرجال
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15 ان يصنع في زمن الرخا فقالوا يا سيّدنا الربّيس
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لكنّا نشكر الله وربّيس ملايكته ميخائيل لانّ كل
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5 الذي هو ميخائيل ان الحيثان الكبار هم هكذا يبتلعوا
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الملايكة يده واخذ الصرة واذا هي مملوءة ذهباً
10 مختاراً فعدهم فوجدهم ثلثماية دينار وثلثة قراريط
فاخذهم ورفع عينيه الي السماء وقال انت عادل يا
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15 متواضعين ومن اجل انكم تعبتم بزيادة لاجلي اليوم
في حجي اليكم ها الله قد اعطاكم هذا الذهب بهذه
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واحد للراعي وواحد للسمك عوض الحوت وخذ
هذا الاخر ادفعه عوض القمح الذي دفعتم الثوب
عنه امس واعطيتموه للقربان فحزوا وسجدوا امام
الرئيس اعني دوروثاوس وثاوبستا واجابوا قائلين
25 ما هو هذا الذي تقول لنا يا مولانا وسيدنا الارخن
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- ليس واجب علي كل انساني ان يخدم اجناد الملك
 ليس انت مُسلط علي اجسادنا لكي تصنع فينا
 ارادتك الا تنال شي من نعمة الله وكرامته اما تعرف
 ايها السيّد الرئيس مقدار هذا العيد العظيم اليوم
 5 وان هذا الخبز القليل الذي اكلته مع اقاربنا ليس
 هو لنا لكنّه لله ولرئيس ملايكته الاطهار | ميخائيل
 الذي نحن نعيده له اليوم * لكن ان كانت هذه
 ارادتك يا سيّدنا الرئيس فنحن نأخذ هذه الاثلاث
 فقط عوضاً عن الحروف والحوث والاخر نخلص به
 10 الثوب كما اشرت * فاجابهم الرئيس الذي هو
 ميخائيل وقال بالحقيقة وحق حياة سيدي الملك لا
 بد ان تأخذوهم كلهم ولا تفضلوا منهم شي. وان
 كنتم تخافون من سيدي الملك | لئلا يسمع فيغضب
 15 انا احتج عنكم عند سيدي الملك وارضى قلبه ان
 ينعم عليكم بكرامات اعظم من هذه واريده ان تعرفوا
 الحق ان ليس هؤلاء فقط نصيبكم منى اعطيه اليكما
 لكن اذا رجعت الي مدينتي انا اوهبكم (sic) روس مالكم
 وكرامات عظيم اعظم من هذا لكن اقبلوا هذا فانه
 20 فايده * | فتعجب دوروثاوس وثاوبستا زوجته لما
 سمعوا هذا وقالوا له نطلب اليك يا سيّدنا ان لا
 تضحك بنا نحن عبيدك ولا تكلّمنا بما يفوق
 طبيعتنا متى جيئ الينا يا سيّدنا واعطيناك ذهب
 حتى نأخذ فايده منك بالحقيقة لم نراك قط يا
 سيّدنا ولم تدخل بيتنا ابداً ومتى راينا وجهك غير
 25 اليوم فكيف تقول انك اخذت منا شيئاً | فاجاب
 الرئيس وقال اسمعني لاخبركم متى دخلت الي بيتكم

- من وقت ماتوا ابايكم وورتم اموالهم ونكاسهم *
 من ذلك الوقت والي اليوم انا في بيوتكم مره في
 كل شهر ومن بعد مضيي ترسلون الي مدينتي
 كرامات عظيمه الي سيدي الملك وقد فرغ ان يكتب
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 اصنع معنا معروفا وعرفنا اسمك لانا مذعورين من
 اجل الكلام الذي قلته لنا فاجاب الرئيس الذي
 10 هم ميخايل وقال لهما انا اعلمكما باسمي واسم مدينتي
 ان اردتم ان تسمعوا * انا هو ميخايل رئيس | Fol. 66 b.
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 قوات السموات انا هو ميخايل رئيس الزهور النيره
 انا هو ميخايل القوي مفرق الحروب كلها امام
 15 الملك انا هو ميخايل فخر السمايين والارضيين انا
 هو ميخايل العظيم الذي تحنن الله جميعه (sic) ساكنه
 فيه انا هو ميخايل كرسى المملكة السمايه * انا
 هو ميخايل رئيس الملائكه | الواقفين بين يدي | Fol. 67 a.
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 20 الناس الي الله الملك انا هو ميخايل الماشي مع
 الناس الذين رجاهم بالرب * انا هو ميخايل رئيس
 الملائكه المهتم بكل البشريه باستقامه وخدمتكم
 انتم ايضا منذ صغركم والي الان ولا افترعن خدمتكم | Fol. 67 b.
 الي ان تبلغوا الي ملكي المسيح الغير زايد كما
 25 خدمتموني انا ايضا وسيدي بقوة عظيمه هل انسي
 قرايينكم او اترك عتي كراماتكم وصدقاتكم الذي

- تدفعوهم لله على اسمي * اليس انا كنت وافق
 بالامس في وسطكم اسمع ما كنتم تقولون مع بعضكم
 بسبب عادتكم في القربان والعيد اليس كنت | معكم
 في الوقت الذي بكيتم فيه وطلبتم اليّ وقلتم اسال
 5 الله ان ينقلنا من هذا العالم من قبل ان ينقطع
 عنا رجاً صدقاتك اليس انا كنت اراكم في الوقت
 الذي اخرجتبا ثياب بركتكم وابعتوهم من اجل
 قرباني * اقول لكما اننى موجود في هذا جميعه
 معكما ولم انس شيئاً مما | دفعتموه من منذ صغركما
 10 والى الان لكنى معترف بهم الجميع عنكم قدام الله
 الذى هو ملكى * بالحقيقه قد اخذتم مراحمكم مثل
 هابيل ونوح وابرهيم لانكم دفعتم باستقامه طوباكما
 والخير يكون لكما مثل اسمايكما كذلك ايضاً بركاتكما *
 لان تفسير دوروثاوس هو قربان الله وتفسير ثاوبستا
 15 هي المومنه بالله انا هو رئيس الملائكه ميخائيل
 القايم | بين يدي الله وقد صرت شقيقاً فيكما عند
 الله انا هو ميخائيل الذي اخذت صلواتكما وطلباتكما
 وقرابينكما ومراحمكما واصعدتهم الي الله وهكذا ايضاً
 قرنيليوس انا الذي مضيت اليه واعلمته طريق الحياة
 20 من قبل المعمودية التي نالها من بطرس الرسول
 العظيم لا تخافا فاننى لا افارقكما وقد اقتربت منكما |
 عند سيدي بسبب قربكما مني ومن اجل محبتكما
 العظيمة فنى لانه مكتوب اقتربوا من الله يقترب الله
 منكم والان يا دوروثاوس وثاوبستا اقبلا اليكم القوة
 25 والرحمة من يدي لانى قد فرغت ان اقول لكما ان
 هذه الفايده والتاج في يروشلیم السماويه مدينه

ملك السمايين والارضيين * قد فرغت ان اشكر
 لكما قدام الله عوضاً | من فرايينكيا وصدقائكما *
 فلما قال هذا اعطاهم الذهب والسلام وصعد الي
 السماء والملايكة وكان دوروثاوس وثاوبستنا ناظرين
 5 اليه بخوفي حتى دخل الي السماء بسلام من الله
 امين فصنع دوروثاوس وثاوبستنا كما امرهما رئيس
 الملايكة الاطهار ميخائيل واكملوا العيد بفرح واكلا
 ومتجداً الله | ولم يكسلا في عملهما ومراحتهما التي
 Fol. 70 b. يصنعانها باسم اله ميخائيل حتي اكملوا عمرهما *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS, BISHOP OF ANTIOCH.

فاسمعوا لاعلمكم هذه الاعجوبة العظيمة التي
كانت بقوة الله ورئيس الملائكة الاطهار ميخائيل
وتطلباته التي اخبرنا بها من جهة اناس مؤمنين
بها * كان انسان كاتب يسمى اولاً قطسُن من اهل
5 كورة | انتيكي وكان غنيًا جدًا وكان له اموال كثيرة Fol. 92 a.
ولم يكن يعرف الله لكنه كان كافرًا يعبد الشمس وكان
هذا مقيمًا بين ائمة وكانت ارادة الله خلاصه * فلما
كان مرة وقد حمل تجارته في سفينة ومضى الي
مدينه من كورة فيلبايس تسمى قلونيه وكانت عبادة
10 الله في هذه ظاهره فلما دخل اليها | في الاول من Fol. 92 b.
شهر هاتور فاقام في المدينه ليبيع تجارته فبلغ الي
اليوم الحادي عشر من شهر هاتور فلما كان وقت
الظهيره في ذلك اليوم اجتاز ببيعه رئيس الملائكه
ميخائيل فراها وهي مُزينة بالقناديل والشموع تعجب
15 جدا وجلس في ذلك المكان وكان بتدبير من
الله لينظر كمال الامر فلما كان المساء نظر الي كل

- الشعب الذين اجتمعوا بذلك المكان يصنعون الحاناً | Fol. 93 a. ويقولوا تراتيل حلوه فتعجب الرجل ومن زيادة تعجبه رقد علي باب البيعه فاجتمع الكهنه وبقية الشعب ايضاً في الليل ليعملوا العيد * فتعجب 5 الرجل ايضاً جداً لاجل ما سمع فلما كان باكراً حضر ذلك الرجل الي اثنين مسيحيين سكان في تلك المدينة وطلب اليهم قايلاً * يا اخوتي ما الذي كان | Fol. 93 b. وما هذا الرسم الذي كان في هذه المدينة اليوم فقالا له اوليك ان اليوم الثاني عشر من هاتور وهو عيد رئيس الملائكة الاطهار ميخائيل لانه [هو] الذي يطلب الي الله عنا ان يغفر لنا خطايانا وينقذنا من كل شر فقال لها الكاتب واين هو ذلك لا تكلم انا ايضاً معه واطلب منه ان ينقذني من كل شر فاجابا وقالا له ليس يمكنك ان تراه الان حتي | تصير كاملاً لكن Fol. 94 a. ان اردت ان تصير مسيحياً فاطلب منه وليس العبد فقط ترا بل وسيده ايضاً تنظر وتتعجب من محبه وهو ينجيك من كل شر فقال لهم ذلك الكاتب يا اخوتي اطلب اليكم ان تاخذوني معكم باكراً واصير نصرانيا وانا اعطيكم ديناراً لكلاً واحد لان قلبي 20 قد مال الي معبودكم فقال له الرجلين | ليس تقدر Fol. 94 b. تصير مثلنا حتي يصلي عليك ابننا الاسقف ويرشمك ويعتدك باسم الاب والابن والروح القدس فتصير نصرانياً لكن طول روحك حتي ينفرغ ابينا الاسقف نحملك اليه ويصيرك مثلنا اما هو فصنع كما قال له 25 وتاتا ذلك اليوم وفي الغد اتا اليهما وقال لهما يا اخوتي الصالحين اقبلاني اليكما لكي الله | الذي قلتما Fol. 95 a.

- لي من اجله يعطيكما اجركما فاتيا به اوليك الرجلين
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 من كورة انتيكى فقال له الاسقف قلبك راضي بان
 5 تصير نصرانياً فقال ذلك الكاتب نعم يا ابي فان
 Fol. 95 b. الذي قد رايتك وسمعتك في هذه المدينة اضطرني ان
 اصير نصرانياً فقال له الاسقف اي الة تعبد فقال
 له انا اعبد الشمس فقال له الاسقف فاذا غابت
 الشمس عن الارض وتحقق شدة فاين تجدها
 10 لتعينك فقال له الكاتب يا ابي لتدركني رحمتك
 وتعمدني انا اطلب اليك ان تصيرني نصرانياً مثل
 رجال هذه المدينة كلهم فقال له الاسقف فهل لك
 زوجه او بنون اما هو فقال له ان زوجتي واولادي
 Fol. 96 a. في مدينتي * فقال له الاسقف ان كان نعم فليس
 15 نباركك الان لئلا لا يرتضوا زوجتك وبنوك بهذا
 فيصير بينكم شقاق مع بعضكم البعض ويفترقوا
 منك واما ان تحددوك العبادة والصبغة التي نلتها
 فان الخالفة الاولى لم تكن الا بالمرأة لكن ان
 Fol. 95 b. ارتضوا بهذا فتعالوا لاجعلكم مسيحيين فلما سمع
 20 الكاتب هذا فرح جداً حينئذ قبل من الاسقف
 البركة وخرج واستعد ليمضي الي مدينته وان الشيطان
 مبغض كل خير لما علم ان الرجل قد مال بقلبه
 الي الله حسده ولما توسط البحر اقام عاصف شديد
 الي ان صارت الامواج يعلوا السفينه حتي عن قليل
 25 كادت تغرق ويموت كل من فيها فصرخ ذلك الرجل
 Fol. 97 a. الكاتب قايلًا يا سيدى يسوع المسيح عينى في

- Fol. 93 a. الشعب الذين اجتمعوا بذلك المكان يصنعون الحاناً | ويقولوا تراتيل حملوه فتعجب الرجل ومن زيادة
تعجبه رقد علي باب البيعة فاجتمع الكهنة وبقية
الشعب ايضاً في الليل ليعملوا العيد * فتعجب
5 الرجل ايضاً جداً لاجل ما سمع فلما كان باكراً حضر
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Fol. 93 b. المدينة وطلب اليهم قايلاً * يا اخوتي ما الذي كان |
وما هذا الرسم الذي كان في هذه المدينة اليوم
فقالا له اوليك ان اليوم الثاني عشر من هاتور وهو
10 عيد رئيس الملائكة الاطهار ميخائيل لانه [هو] الذي
يطلب الي الله عنا ان يغفر لنا خطايانا وينقذنا من كل
شر فقال لها الكاتب واين هو ذلك لا تكلم انا ايضاً
معه واطلب منه ان ينقذني من كل شر فاجابا وقالا
له ليس يمكنك ان تراه الان حتي | تصير كاملاً لكن
Fol. 94 a. 15 ان اردت ان تصير مسيحياً فاطلب منه وليس العبد
فقط ترا بل وسيدة ايضاً تنظر وتتعجب من محبة
وهو ينجيك من كل شر فقال لهم ذلك الكاتب يا
اخوتي اطلب اليكم ان تاخذوني معكم باكراً واصير
نصرانيا وانا اعطيكم ديناراً لكلاً واحد لان قلبي
20 قد مال الي معبودكم فقال له الرجلين | ليس تقدر
تصير مثلنا حتي يصلي عليك ابننا الاسقف ويرشمك
ويعتدك باسم الاب والابن والروح القدس فتصير
نصرانياً لكن طول روحك حتي ينفرد ابينا الاسقف
نحملك اليه ويصيرك مثلنا اما هو فصنع كما قال له
25 وتاتا ذلك اليوم وفي الغد اتا اليهما وقال لهما يا
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- لي من اجله يعطيكما اجركما فاتيا به اوليك الرجلين
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 15 نباركك الان لئلا لا يرتضوا زوجتك وبنوك بهذا
 فيصير بينكم شقاق مع بعضكم البعض ويفترقوا
 منك واما ان تحكدوك العبادة والصيغة التي نلتها
 فان الخالفة الاولى لم تكن الا بالمرأة لكن | ان
 Fol. 96 a. ارتضوا بهذا فتعالوا لاجعلكم مسيحيين فلما سمع
 20 الكاتب هذا فرح جدا حينئذ قبل من الاسقف
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 Fol. 97 a. الكاتب قايل يا سيدي يسوع المسيح عينني في

هذه الشدة العظيمة وانا اؤمن بالمجد العظيم الذي
رايته في بيعة رئيس الملائكة الاطهار ميخائيل لاني
انا واهل بيتي مقبلين لنكون نصارا الي يوم موتنا
وفي تلك الساعة جا اليه صوتا قايلا لا تخف فليس

5 شيء من الشر | يصيبك في الساعة صارت الامواج
الي سكون وهدات السفينة وسارت مستقيبه وبامر
الله وصل الي مدينته ولم يصيبه شيء من الشر فلما
دخل الي بيته فرح فرحا عظيما وقص على اهله
الاعجوبة التي كانت في البحر وكلما كان منه في
10 مدينة قلوبيه * ثم قال لهم ايضا بالحقيقة ان

الشمس التي نخدمها ليست هي الاله بل | هي عبده
للاله العظيم السمائي يسوع المسيح ابن الله الحي
ذاك الذي هو اله الكل الذي به كان كل شيء وكلمهم
ايضا بكرامة رئيس الملائكة الاطهار ميخائيل فتعجب
15 ابنه الاكبر عجبا شديدا ثم عاد الرجل الي زوجته
وقال لها ان كنتي انتي تطيعيني فقمي تعالي معي

ونصير نصاري ونتعبد للمسيح من غير ان نشك |
البته وان كنتي غير راضيه فانا اتركك وهوذا قد بقي
لي ثمانية الف مثقال اعطيك منهم الف مثقال
20 وابقى في عبادتك وانا امضى لكي انال مغفرة خطاياي
فقالته له زوجته جيذا يا اخي وسيدي بالحقيقة كل
طريق تمضي فيه انا ايضا الي معك والموت الذي
تموت به انا ايضا اموت به * وهكذا جهزوا كل مالهم

وركبوا واتوا الي مدينة قلوبيه | بمعاودة الله لهم
25 فمضوا الي الرجلين الاولين فسلموا عليهما واعلموهما
انهم قد حضروا ليصيروا نصاري واوليك ادخلوهم

- الي الاسقف واعلماه ان هذا ذلك الرجل الذى اتا
 زمانًا لكي يصير نصرانيًا فها هو قد اتا وزوجته
 وبنيه لكي يصيروا مسيحيين ففرح الاسقف فرحًا
 عظيمًا جدًا من اجل رجعة نفوسهم * فلما دخلوا
 5 اليه قال لهم نعم انتم بالحقيقة تريدوا ان تصيروا
 نصارا فاجابوا بتواضع قائلين بمشيئة الله يا ابينا
 وصلواتك المقدسة حينئذ امر الاسقف ان يهتوا الاردن
 في بيعة رئيس الملائكة ميخائيل ووعظ الرجل وزوجته
 واربعة اولاده وعبيدهم ثم عمدهم باسم الاب والابن
 10 والروح القدس وكان اسم الكاتب | اولًا كتسون فغيره
 واسماء مثناس ودعا اسم زوجته السلامة * واربعة
 اولادهم اسما الاول يوحنا والثاني استفانوس والثالث
 يوسف والرابع دانيال ثم قدم القديس ونالهم
 من السراير المقدسة جسد وم ربنا يسوع المسيح *
 15 ومن بعد الصبغة اقاموا شهر ايام عند الاسقف
 وهو يعظهم بكلام الايمان المستقيم فاما مثناس
 Fol. 100b. الكاتب من زيادة الفرح الذي ادركه دفع ستمائة
 مثقال لبيعة رئيس الملائكة عن خلاصه بعد هذا
 تزودوا البركة من الاسقف ليمضوا الي مدينتهم
 20 فشيّعهم رؤسا المدينة وجميع الشعب بفرح عظيم
 Fol. 101a. وبمشيئة الله ورجعوا الي كورثتهم مسترشدين برئيس
 الملائكة الاطهار ميخائيل فلما مضوا الي بيوتهم
 صنعوا عيدًا عظيمًا لاهلهم وفرقوا صدقات عظيمة
 للمعجزين والارامل والايتام وكان اهل الكورة يتعجبون
 25 منهم وكان اسمهم في فم كل احد وكانوا يضوا في
 جميع تلك الكورة بسيرتهم الحسنة فلما كان من بعد

- انقضا شهرين ايام تنجّ الانسان المختار مثاؤس
 Fol. 101b. وصل الي الساعة الحادية عشرة واخذ | اجرة النهار
 كلّه بطلبات رئيس الملائكة ميخائيل فاما اولاده
 الصغار وامهم فلم يملّوا من الخيرات التي يصنعوها
 5 أكثر من زمان حياة ابيهم فاما الشيطان وجنوده
 فلم يهتمل ما كان يرا من الخيرات التي يصنعوها
 هؤلاء القديسين بل اقام اهل المدينة عليهم وجعلهم
 Fol. 102a. يبغضوهم بغضه شديدة فقاموا عليهم واخذوا اموالهم
 بالظلم وكلّما كان في مخازنهم * فقال يوحنا لامة
 10 واخوته اما ترون اننا قد تعبنا جدّا من حين مات
 ابينا فقوموا بنا نترك هذه المدينة ونمضي الي
 مدينة المملكة ونسكن هناك فانه مكتوب في الانجيل
 المقدّس اذا طردوكم من هذه المدينة فاهربوا الي
 Fol. 102b. اخري وها هوذا هم قد طردونا واتعبونا فلتكن | ارادة
 15 الرب علينا وهكذا قاموا في خفيه واخذوا بقيه ما
 فضل لهم وذهبوا الي مدينة المملكة وسكنوا هناك
 وكانوا يقولوا يا اله رئيس الملائكة ميخائيل كن لنا
 عونًا ثم زادوا علي صدقاتهم التي كانوا يعملوها
 اولًا فلم يهتمل الشيطان هذا لكنه قلق لانه كان
 20 ينظر ان القديسين يعطوا الصدقات بامانة ولم
 Fol. 103a. يعلم ان رئيس الملائكة | الاطهار ميخائيل كان يفحصه
 وهو فكان يزير كالاسد فلما مضت ايامًا قليلا دخلوا
 حراس المدينة وسرقوا دار ارخن المدينة الاعظم
 واخذوا له اموال عظيمة فاعلم ذلك الارخن الوالي
 25 المسلط علي تلك المدينة بهذا فسال الوالي عن
 الامر من نواب المدينة وانّ النواب مسكوا الحراس

Fol. 103b. وكلفوهم ان يبحثوا عن انية | ذلك الرئيس وفيما هم
مضطربين لهذا الامر واذا الشيطان قد تشبه بانسان
وصار يمشى في المدينة كلها ويصرخ قايلًا انا اعرف
من سرق انية سيلون الارخن * لاني ارا هولاي الاربعة
5 صبيان الغربا الذي اتوا الي هنا في هذه الايام هم
الذي دخلوا الي البيت وسرقوه انا اعلم بالحقيقة
ان الامر هو هكذا منذ سكنهم هذه الكورة وان

Fol. 104a. رجال تلك المدينة لما سمعوا هذا | اعلما به الوالي
وفي الساعة جذبوهم بشعور روسهم كما امر الوالي
10 وجاؤ بهم امامه وكانوا يجذبوهم بلا رحمه وكانت امهم
يمشى خلفهم وتبكي وتعزيهم قايلًا * لا تخافوا يا
اولادي لان الله الذي امنا به وعظيم روسا ملايكنه
الاطهار ميخائيل قادر ان يخلصكم من كل شر ومن

Fol. 104b. الذي كذبوا عليكم بسببه | وفيما هي تتكلم بهذا
15 كان نحوهم صوتا من السماء قايلًا لا تخافوا فاني لا
ادع شيئا من الشر يصيبكم انا هو ميخائيل حافظكم
من كل شر وفيما هم قيام امام الوالي وهو يسالهم واذا
برئيس الملايكة قد تشبه بوزير الملك واتا من بعد
فلما راه الوالي قام ووقف له وطلب اليه ان ياتي

Fol. 105a. 20 ويجلس لكي يسمع هو ايضا هذا الاحتجاج اما هو
فجلس * فامر القايد ان يقدم اليه الصبيان فقال
لهم لعلكم ان تردوا عملة الارخن اليه من قبل ان
اعد بكم اما هم فاجابوا قايلين حتى هو الرب الاله
المسيحيين ومجد اعظم روسا ملايكنه الاطهار ميخائيل
25 لم يتفق لنا مثل هذا الامر ابدا فقال رئيس الملايكة

Fol. 105b. ميخائيل للوالي انا اعرف كيف يظهر الحق * ليمسك

- الاصغر في اخوة هولاء القوم ويدخل به الي دار رئيس
الحراس الذى قلبه متعوب بهولاء الناس ويصرخ
قايلًا باسم سيدي يسوع المسيح تظهر عملة سيلون
الارخن هذه التى اهتمونا بها ففى تلك الساعة يظهر
5 الحق * وللوقت امر الوالي ان يؤخذ الابن الاصغر
Fol. 106a. ويدخل به الي دار رئيس الحراس كما قال | رئيس
الملايكة ميخائيل ثم صرخ قايلًا باسم سيدي يسوع
المسيح ورئيس الملايكة الاطهار ميخائيل تظهر عملة
سيلون الارخن * وفي تلك الساعة كان صوتًا وكَل
10 احد يسعه انزلوا الي اسفل الدهليز فتجدوا كل
شيء وهولاء الصبيان ابرياء كل ذنب فنزلوا الوقت
الي اسفل الدهليز فوجدوا العملة كلها | واعلموا
Fol. 106b. الوالي بالذى كان فتعجب جدًا فحوّل وجهه مستحيًا
ان كيف يقول الذى كان لذلك الوزير الذى هو
15 ميخائيل ثم لم يعلم الي اين مضى حينئذ تعجب
جدًا واطلق الاربعة صبيان وهم يريّين فدخلوا الي
بيوتهم وهم متحدين لله ورئيس الملايكة ميخائيل
فاما القديسين فلم يملوا من الخيرات التى يصنعوها
مع كل احد حتى ان الجميع تعجبوا من سيرتهم
20 الصالحة | وكان ايضا من بعد زمان مذ كان هذا
Fol. 107a. سعى انسان في رجلين عند الملك ان له عليهما
دين قديم * فسلم الملك الرجلين الي اجناد حتى
يعطيه كل منهما مائة مثقال ولم يكن لهما ما يعطوه
وان القديس يوحنا وجدهما صدفة فرآ الاجناد
25 يقتلان الرجلين بغير رحمة فقال للاجناد ما هي
Fol. 107b. العلة التى انتم تضربون هذين الرجلين بسببها |

فقال له الاجناد انهم مسوكين على مائة مثقال كل واحد منهم فقال لهم فاذا اخذتم المايثى مثقال تطلقوهم فقال الاجناد نعم واذا لم يعطونا اياهم فسنقتلهم فطلب يوحنا الي الجندان يتاوتا قليلاً 5 الي ان يعود اليهم اما هو فمضى واحضر المايثى مثقال ودفعها لهم وعثق اوليك الرجلين والاربعة اجناد المترسبين بهما دفع لكل واحد منهم مثقال | فلم
 Fol. 108a. تحمل الشيطان عدو كل صدقي بل امتلا حسد علي القديسين من اجل اعمالهم الحسنة فاتار عليهم 10 تجارب صعبة جداً بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينة برجل صديق له وكان المساء وكان ذلك الرجل ساكن بجانب بيت اوليك القديسين فلما اكلوا وشربوا قام ذلك الرجل ليذهب الي بيته | وبينما هو ماشى في شوارع
 Fol. 108b. 15 المدينة فلدغته عقرب فوقع ميتاً في الساعة ولم يعلم انسان بما كان وفيما كان حراس المدينة يطوفوا مع اصحابهم وجدوا ذلك الرجل ميتاً فاتوا بسراج وفتشوا جسده ولم يعلموا بما كان منه ثم كفنوه فلما كان باكراً ارادوا ان يحملوه الي القبر واذا بالشيطان 20 قد تشبه بانسان وكان يصيح في المدينة كلها قايلاً ان هذا الرجل الميت الذي لم يعلم احد من
 Fol. 109a. الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هولاء الاربعة صبيان الغربا وانا اشهد بهذا الامر فذاع هذا الكلام في المدينة كلها فذهب 25 الوالي واعلم الملك كسنتس بهذا وفي تلك الساعة امر الملك بان ياتوا بالاربعة صبيان مكتفين اليدين

الاصغر في اخوة هولاء القوم ويدخل به الي دار رئيس
الحراس الذي قلبه متعوب بهولاء الناس ويصرخ
قايلًا باسم سيدي يسوع المسيح تظهر عملة سيلون
الارخن هذه التي اهتمونا بها ففي تلك الساعة يظهر
5 الحق * وللموت امر الوالي ان يؤخذ الابن الاصغر

ويدخل به الي دار رئيس الحراس كما قال | رئيس
Fol. 106a. الملائكة ميخائيل ثم صرخ قايلًا باسم سيدي يسوع
المسيح ورئيس الملائكة الاطهار ميخائيل تظهر عملة
سيلون الارخن * وفي تلك الساعة كان صوتًا وكَل
10 احدٍ يسمعه انزلوا الي اسفل الدهليز فتجدوا كل
شيء وهولاء الصبيان ابرياء كل ذنب فنزلوا الوقت

الي اسفل الدهليز فوجدوا العملة كلها | واعلموا
Fol. 106b. الوالي بالذي كان فتعجب جدًا فحول وجهه مستحيًا
ان كيف يقول الذي كان لذلك الوزير الذي هو
15 ميخائيل ثم لم يعلم الي اين مضي حينئذٍ تعجب
جدًا واطلق الاربعة صبيان وهم يريين فدخلوا الي
بيوتهم وهم متجدين لله ورئيس الملائكة ميخائيل
فاما القديسين فلم يملوا من الخيرات التي يصنعوها
مع كل احدٍ حتى ان الجميع تعجبوا من سيرتهم

20 الصالحة | وكان ايضا من بعد زمانٍ مذ كان هذا
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وان القديس يوحنا وجدهما صدفة فرآ الاجناد
25 يقتلان الرجلين بغير رحمة فقال للاجناد ما هي

العلة التي انتم تضربون هذين الرجلين بسببها |
Fol. 107b.

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الي خلف وان يعملوا في اعناقهم جنازير فجاو بهم
 واوقفوهم امام الملك فكان نكسهم صوتا قايلا | لا
 تخافوا فيها قد انقضى زمان التعب وحصل لكم
 النياح من قبل الرب حينئذ لما اقاموهم امام الملك
 5 بشبه ظلمه ففي تلك الساعة تشبه رئيس الملائكة
 ميخائيل بشبه اميرا كبيرا لملك الروم واتى * فلما
 راه الملك كسنطس قام ووقف امامه فلما بلغ اليه
 جلسا مع بعضهما بعض فلما راي رئيس الملائكة
 ميخائيل الصبيان | قيام قال للملك كسنطس ما هو
 10 امر هؤلاء الصبيان فاعلمه الملك بالذي كان فقال له
 ميخائيل فمن يعلم من الذي قتل هذا الرجل فقال
 له الملك قد اخبرت ان هؤلاء هم الذين قتلوه *
 فقال ميخائيل ان عندنا اذا كان امرا هكذا وهو ان
 يموت واحدا ولم نعلم ما الذي كان منه فنحضر
 15 الرجل الميت في الوسط ونسأله فيكلمنا | ويخبرنا
 من الذي قتله والان ان كنت تريد ان تعرف الحق
 فليقدم ايضا ذلك الرجل الميت الي هنا ونسأله وهو
 يكلمنا ويعرفنا من الذي قتله وفي تلك الساعة امر
 الملك فقدموا الميت في الوسط فقال رئيس الملائكة
 20 ميخائيل لذانيال اصغر اخوة القديسين اذهب وقل
 لهذا الميت باسم سيدي يسوع المسيح الاله السما
 والارض اخبرنا | ما الذي كان منك ففعل الفتى الصغير
 هكذا وان الله محب البشر المريد ان يتمجد اسمه
 25 المقدس في كل مكان ليؤمنوا به اعاد نفس الرجل
 اليه مرة اخري وعاش من اجل خلاص الملك والجمع
 كله الذي في تلك الكورة وصرخ ذلك الرجل قايلا الويل

- لك ايها الملك كسنتس لانك تجاسرت وجلست مع
 رئيس الملائكة ميخائيل رئيس اجناد القوات
 السماوية | ان هولاء الرجال الذين اتهمتموهم هم
 صديقين وابريا من الذنب وليس هم الذين قتلوني
 5 لكن عقرب لدغني فمت لكن لاجل صفوة هولاء
 الرجال ادركك هذا الخير العظيم واستحققت ان تنظر
 الي رئيس الملائكة الاطهار ميخائيل والان فقد رايتهم
 اعاجيب الله فارجعوا من كل قلوبكم واتركوا عنكم
 هذه اللذات وهذه الاصنام الميته التي لا ربح فيها
 10 لكي الله يغفر لكم ما سلف من خطاياكم واما انا
 فادركتني نعمة عظيمة لانني رايت رئيس الملائكة
 ميخائيل من اجل هولاء الرجال الابرار * وفي تلك
 الساعة ارتفع رئيس الملائكة صاعدا بمجد عظيم
 والملك ينظره وكل الجمع وهو صاعدا الي السماء
 15 واخذ معه نفس ذلك الميت الي السموات واما الملك
 وكل احد فصاروا في خوف عظيم جدا ومن بعد وقت
 20 اطلب اليكم ان تعرفوني الالهكم الذي امنتم به
 لنؤمن نحن به ايضا فنخلص * فقال لهم يوحنا
 نحن مؤمنون بالرب يسوع المسيح ابن الله الحي
 فصرخ الملك قائلا وكل الجمع معه بالحقيقة | اله حي
 25 هو يسوع المسيح وليس اله سواه * فقال يوحنا
 للملك قم فاكتب لملك رومية قسطنطين واعلمه
 بكل شئ واطلب اليه ان يرسل الينا واحدا من

الاساقفة الي كورتنا فيعظكم باسم الاب والابن والروح
 القدس فكتب الملك كسنتس الي الملك قسطنطينوس
 قايلاً له هكذا كسنتس الذي يقال له ملكاً | استنجراً
 Fol. 113b. وكتب لعظمه الملك وجلالته قسطنطين عبد يسوع
 5 المسيح السلام لك ان نعمه عظيمه قد ادركتنا من
 قبل آله الصالح فذكرنا واخرجنا من عبادة الاصنام
 الطمئه واعادنا اليه من قبل صلاحيته الكبيره
 وطلبات رئيس الملائكه الاطهار ميخائيل هذا الذي
 جعلني مستحقاً ان انظره بعيني وجعل الميت
 10 يكلمنا مشافهه من بعد موته | وبعد هذا مضى صاعداً
 Fol. 114 a. بمجد عظيم ونحن باجمعنا ننظره والان نطلب الي
 سيادتك ان ترسل الينا واحداً من الاساقفه الذي
 عندك ليضي لنا بالامانة المستقيمه ويعرفنا نحن
 ايضاً الطريق الموديه الي الله ويهب لنا الخاتم
 15 المقدس واذا فعلت معنا هذا تنال اكليلاً عظيمه
 عند المسيح علي هذا الامر كن معافا ايها الملك
 Fol. 114 b. الالهى بقوة المسيح ملك الكل وباجتهاد عظيم
 اخذ الملك البار قسطينطين الكتب فقراهم وتعجب
 جداً مما كان ومجد الله * وباهتمام عظيم كتب الي
 20 القديس يوحنا رئيس اساقفة افسس هكذا * قبل كل
 شيء اقبل يديك الطاهرين اللتين يقلبوا جسد ابن
 الله * انه بالحقيقه صار الينا فرح عظيم من الله
 هوذا انا ارسل اليك انت ايضاً فاني عارف انك تفرح
 25 بزياده | اريد ان تتعب تعباً قليلاً وتجتهد بقلبك
 Fol. 115 a. كله اذ تعلم ان تعبك لا يسقط فافعل من اجل
 المسيح الذي تعب من اجل جنس البشر وتتكلف

- وتمضى الى مدينة انتياس لتشفى المرضى الذين بها
باسم المسيح وتخرجهم من خدمة عبادة الاوثان
النجسه وتعمد باسم الاب والابن والروح القدس فهذا
Fol. 115 b. يصير لك افتخارًا عند الرب | وعند ملايكته الاطهار
5 لكي نخلص معا بقوة المسيح الالهنا * هذه الكتب
ارسلها الملك قسطنطين الي انبا بوحنا رئيس
اساقفة افسس مع رسالة كسنتس الملك فلما قرا
رئيس الاساقفة الكتب فرح جدًا على رجوع الكورة
كلها حينئذ اخذ معه شماسين وقسوس واغنسطسين
Fol. 116 a. وثلثة مرتلين واثنى عشر من الشعب واخذ معنا
استعداد الهيكل وهي مايدة ذهب واربعة كاسات
فضة وثلثة كاسات ذهب وملعقة من الحجر الكريم
والاربعة اناجيل والمزمور والرسول والابركسيس ورسائل
القتاليقون وعلي الجملة كل استعداد البيعة ثم ساروا
Fol. 116 b. 15 في الطريق وهم يصلوا بفرح فلما قربوا من المدينة
عرفوا الملك | بجي رئيس الاساقفة والذين معه فخرج
الملك ويوحنا وكل جماعة المدينة ليتلقوا رئيس
الاساقفة فلما بلغوا الي رئيس الاساقفة سجد له الملك
وكل الجمع وتباركوا منه وقص الملك على رئيس الاساقفة
20 كل ما كان منه واعلمه بيوحنا قايلاً ان من قبل هذا
واخوته رحبنا للآله وهكذا مضوا | الي مدينة بهدو
Fol. 117 a. عظيم وان الملك سال رئيس الاساقفة وادخلو الي
القصر لان المدينة لم يكن بنى فيها كنيسة بعد
فلما كان الغد قال رئيس الاساقفة للملك لنحدد رسم
25 كنيسة فقال الملك يا ابي ان لي طريق جديد وهم
يبنون فيه امض بنا لننظره فان كان موافق صنعناه

- كنيسة فمضى رئيس الاساقفة والملك معا فنظروا الى الطريق | الذى يبنون فيه فارضا ذلك رئيس الاساقفة Fol. 117 b.
- فامر الملك ان يصرخ المنادي في المدينة كلها ان ياتي ساير الناس ويعملوا في الكنيسة وهكذا اجمع 5 اهل المدينة كلها وعملوا في الكنيسة من الرئيس الي المسكين حتى الي الملك كان هو ايضا يعمل بيديه مثل كل احد مؤمن انه ينال بركة من المسيح وبارادة الله كمل البناء في ستة عشر يوما | وكثر رئيس Fol. 118 a.
- الاساقفة الكنيسة على اسم العرذي القديسة والددة 10 الاله مريم فلما راي كثرة الجموع يعمدون قال للملك في اين يعتمد هذا الجميع العظيم لان المدينة لم يكن بنى فيها كنائس ولم يكن فساقى فاجاب الحكيم يوحنا وقال للملك ولرئيس الاساقفة انا اقول ان هذه البركة الماء التي هي شرقي المدينة انها 15 مستحقة لهذه الكرامة العظيمة | وفي تلك الساعة Fol. 118 b.
- كان صوت من السماء وكل احد يسمعه قايلا هذا هو الذى رسمه الله يا يوحنا ابن الرسل * فلما سمع رئيس الاساقفة والملك وكل الجمع ذلك تعجبوا ثم امر رئيس الاساقفة والملك ان يجتمع الجمع الي تلك 20 البركة وصلى رئيس الاساقفة على الماء كعادة الفساقى كلهم وكانت اعجوبه عظيمه في ذلك | الوقت وهو Fol. 119 a.
- انه لما بلغ الي التقديس سمع الجمع كله صوت من الماء يقول التقديس مع رئيس الاساقفة فلما كمل رئيس الاساقفة الصلوات امر ان ينزل الجمع كله الى 25 الماء فانطرحوا كلهم في الماء وهم يصرخون قائلين ننصبغ باسم الاب والابن ولروح القدس ثم اعتمد

الملك وكل الجمع واتا بهم رئيس الاساقفة الي الكنيسة
 وقسم | يوحنا اسقفا لهم واخوته الثلثة قسم احدهم Fol. 119 b.
 قسيسا والاثنين الاخر شمامسة * وكان للملك ابنا
 اسمه افلاس فصيرة شماسا وكان جميع الشعب يجذلون
 5 بالرب حينئذ اهتم رئيس الاساقفة بالقربان فرفعه
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 رفع القربان في تلك الكورة *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
EUSTATHIUS, BISHOP OF TRAKÈ.

اتري تذكرون انتم اوفيميه زوجة ارسطرخوس
الامير هذا الذي ولاء الملك العابد اثوربيوس علي
جزيرة الاثركي انتم تعرفون كلكم ايها الشعب المحب
للمسيح ان هذا الامير كان عابداً جداً كما يشهد
له بذلك كل احد ان صلواته وصدقاته صعدت قدّام
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الصدقات والقرايين في كل اثني عشر من الشهر
باسم رئيس الملائكة الاطهار ميخائيل وفي الحادي
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15 المسيح مثل كل انسان فدعا اوفيميه زوجته وقال لها

- يا اختى هوذا انتي ترى ان زمني قد تم لامضي
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 5 وعرفت الله وقد سمعت منه مرار كثيرة باذنك في
 بيتك يقول ان ليس شيء اعظم من المحبة وايضا قال
 ان للرحمة فخر في الدينونة وعلي الجملة بقية وصاياه
 المعزية التي قالها لنا من اجل خلاص نفوسنا اعني
 ذلك العظيم يوحنا * وايضا هوذا انا اوصيك وقد
 10 جعلت الله رقيبى | وامامي من قبل خروجي من
 هذا العالم انك لا تفتري ولا تتركي ما كنا نصنعه الان
 في اليوم الثاني عشر من الشهر عيد رئيس الملائكة
 الاطهار ميخائيل والحادي والعشرين عيد الملكة ام
 ملك الملوك والتاسع والعشرين ميلاد الاله الكلبه
 15 واحذري ان تحقري قربان رئيس الملائكة الاطهار
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 عنا امام الله ليصنع معنا رحمة صدقة ويقبل اليه
 نفسى الشقية فاما تلك البراة الحكيمة فقالت لبعليها
 يا سيدي واخي حتى هو الرب الذى امتا به اننى لا اترك
 20 خلفي شيء مما اوصيتني به لكنى ازيد عليه بالاكتر
 بل في قلبى كلام اريدك ان تحتملنى فيه وتكلمه
 لي من قبل ان يدفن جسدك اما هو فقال | لها كل
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 25 رئيس الملائكة الاطهار ميخائيل في لوح خشب
 وتعطيها لي لاجعلها في قيطونى الذى انام فيه

- وتسلمني له كالدبيعة لكي اذ خرجت من الجسد
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 5 زوج المرأة عنها ليس يبقى لها رجا في الحياة مرة
 اخوي وتكون تشبه جسد بغير راس وجسد يعدم
 الراس هو ميت وحده * لان الحكيم بولس فرغ ان
 يقول ان راس المرأة بعلمها وامرأة بغير زوج تشبه
 سفينة بغير مدبر مستعدة للغرق | وكل الركاب فيها
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 بكلمة فهذا الذي سالتك منك ايضا لا توجعني بسببه
 ليكون رئيس الملائكة الاطهار ميخائيل حافظاً لك *
 فان ليس رجا بعد لكنني مترجيه رحمة الله ورئيس
 ملايكة الاعظم ميخائيل فلما سمع الاسفهلار ذلك
 15 الكلام عجل ليكمل | ما سالتك وللوقت من الساعة امر
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 رئيس الملائكة الاطهار ميخائيل في لوح خشب
 ويطلبه بالذهب المختار والحجارة الكريمة فلما كمله
 ودفعه لها فرحت به جداً كمثله من وجد غنايم كثيرة
 20 كما هو مكتوب وقالت له يا سيدي الاخ لتذكرني |
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 الموامرات من بعد دفن جسديك * فقال لها كلما
 تتمني انا مستعد ان اكمله لك كما تعلمي انني لم
 25 احزن قلبك في امر من الامور البتة اما هي فقالت
 له انا اريد ان تسلمني ليد رئيس الملائكة الاطهار

- ميخايل هذا الذى صورته لي في هذا اللوح الخشب
 وتطلب اليه عتي لكي | يكون لي عضداً الي يوم
 فولي. 138b. مماتي لان بعد خروجك من الجسد لا يبقا لي رجاء
 الا بالله ورئيس الملائكة ميخايل لانك تعلم ان
 5 الامراة الارملة تاكل خبزها بالبكاء والتنهّد فلما
 سمع ذلك الامير هذا نالم لاجل هذا الكلام المر
 الذى قالت له لكنه تعجب من عظم امانتها في
 فولي. 139a. رئيس الملائكة الاطهار ميخايل ثم امسك | بيدها وسلمها
 لرئيس الملائكة ميخايل الذى نقش صورته في اللوح
 10 الخشب وصرخ قايل يا رئيس الملائكة ميخايل الذى
 قتل الثعبان الاول الذى زرع العظمه وقاوم سيده
 فربطه وجعله في البكيره النار المبلوه من النيران
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 فولي. 139b. من اجل جنس البشر شبه وصورة الله | ضابط الكل
 15 ها انذا اسلم اليك اليوم اوفيميه زوجتي كمثلى الوديعه
 لكي تكرسها وتنجبها من كل الموامرات الشيطانيه
 التى يتنيرهم عليها واذا طلبت اليك تعينها وتسع
 لها وتخلصها لان ليس لنا رجاء الا الله واياك فلما
 سمعت اوفيميه فرحت جدا ووقفت بامانته عظيمه ان
 20 ليس بقى سئ من حيل الشيطان يقدر عليها من
 فولي. 140a. ذلك | الوقت لان رئيس الملائكة ميخايل صار
 لها حارسا * ومن بعد هذا اخذت صورة رئيس
 الملائكة المنقوشه فاقامتها في القيطون الذى تنام
 فيه وصارت ترفع امام الصورة بخورا فايق وقنديل
 25 موقودا امامها ليلا ونهارا بغير فتور وكانت تسجد له
 ثلاث دفعوع في كل يوم وتساله ان يعينها * وكان

- Fol. 140b. من بعد هذا | افتقد الله الامير ارسطرخوس العابد
الذي سبقنا فذكرنا اسمه عن قليل فمضى الي
طريق ساير الناس فاما اوفيميه المرأة الحكيمة¹
زوجة ارسطرخوس الامير فلم تملّ من الصدقات
5 التي تصنعهم والقداسات التي كان ارسطرخوس
يعملهم وهو حتى قبل وفاته باسم رئيس الملائكة الاطهار
ميخائيل * وكانت مسرعة في ان تزيد عليهم
Fol. 141a. جدا اكثر من ذلك الزمان الذي كان | زوجها حتى *
وان الشيطان المبعوض الخير لجنسنا منذ الاول لم
يحتمل ان ينظر الي تلك الخيرات التي كانت الامراه
10 تعملهم باسم رئيس الملائكة الاطهار ميخائيل فحسدها
واراد ان يضيع اجرها الذي كانت تترجاه من الله
ولما كان ذات يوم التمس شكل راهبه وسار معه شياطين
اخر في شكل عذارا لابسين اساكيم ذهب ورجا فوقف
15 عند باب | بيتها وارسل اليها جارية قايلة اذهبي
فقولي لافيميه النقيه زوجة ارسطرخوس الامير ان
هوذا عذري راهبه واقفه علي الباب تريد ان تخضع
لك هي وبناتها معها وان تلك الامراه الحكيمة لما
سمعت هذا الكلام خرجت الي الباب الرابع من
20 بيتها وامرت ان تدخل اليها تظن انها راهبه بالحقيقه
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باسكيم زور * فمجدوا له فامروه بالدخول هو والذين
معه * فدخل الشيطان ووجهه مطرق الي الارض كانها
راهبه بالحقيقه والذين معه عملوا هم ايضًا هكذا فلما

¹ On the margin المحتشمة.

- راتهم اوفيميه البارة وهم بهذا الشكل هكذا تعجبت
 جدا من عظم تواضعهم فقامت وامسكت لانه كان
 Fol. 142b. لابس شكل | امراه وادخلته الي بيتها فلما بلغ الي
 القيطون حيث صورة رئيس الملائكة ميخائيل خاف
 5 ذلك الشيطان ان يدخله هو ومن معه فاما تلك
 الامراه الحكيمه فكانت تكرمهم قايله اصنعوا محبة يا
 احباى الاخوات وادخلوا الي هذا القيطون لتحد (sic)
 صلواتكم المقدسه فيه الانى اشهد لكم الله علي
 ورئيس ملايكته الاطهار ميخائيل ان مذ يوم توفي
 10 زوجي الطوباني ارسطرخوس | والى الان لم يدخل
 انسان قط من داخل باب هذا القيطون الا جاري
 خاصه الذين يخدموني في حاجة الجسد والنسوان
 اقاربي المتقيات الآتيات الي ليتفقوني كحبة الله *
 فاجاب الشيطان المتشبه بالراهبه قايلًا لماذا لم
 15 يدخل رجلاً البتة من داخل قيطونك وكل مكان لا
 يكون فيه ذكراً ليس يكون معونة | الله فيه * وجميع
 Fol. 143b. النسوة اللاتي على الارض متزوجين سوا امراه واحده
 وهي مريم ام المسيح * واذا اردتي مرضاة الله من
 كل قلبك فانا ابشر عليك با مير صالح امام الرب فقالت
 20 وما هو فقال الشيطان اما تعرفي السيد اللوروخس
 الرئيس العظيم هذا كبير في اصلاح امر الملك
 انوريوس هو نسيبي وهو قريب الملك في جنسه
 Fol. 144a. وقد ماتت امراته قبل هذه الايام وعند ما سمع بنياس
 زوجك ارسطرخوس الامير الحجد قال ليس هو عدل ان
 25 اتزوج امراه حقيره دون كرامتي لكن اقوم فاتزوج
 اوفيميه البارة وهي انتى واقدم لها الارجوان اكثر

- من المرة الاولى وقد اعطاني هذا المهر كي اعطيه
 لك ليطيب قلبك ان تجلسي معه فانه كبير في البلاط
 والملك | يحبّه جدّا * ولوقت اوراها ذهب كثير وفضة
 وحلى ذهب يقصد تطغيها بحيله الشريرة وانّ العفيفة
 5 اجابت بدواعية عظيمه كيف يمكنني ان اعمل امراً
 هكذا من ذاتي وحدي دعيني حتي امضي واستشير
 كفيلي الذي سلمني اليه زوجي الطوباني قبل خروجه
 من الجسد فان امرني ان اقيم مع زوج | فانا اقيم
 Fol. 145a. من غير تشكك واذ لم يامرني بذلك فلا افعل شيء
 10 من ذاتي ابداً فاجاب الشيطان قايلًا واين هو ذلك
 الكفيل فقالت اوفيميه ها هوذا داخل قيطوني معي
 مذ يوم سلمني له زوجي يحرسني ليلا ونهاراً والي
 هذه الساعة * فاجاب الشيطان وقال لها اتعلمين
 انك قد وضعتي في قلبك ان تكلمي وصايا | الرب
 Fol. 145b. 15 فيها هوذا قد صرتي مدانه بهم كلهم لانّ الرب قال
 انّ الذي يسقط في وصية واحدة فهو مداناً بالكل
 اما تعرفي ان الله يبغض الكذب جدّا وداود ايضاً
 يقول في المزمور الخامس الرب ينبذ كل الناطقين
 بالكذب فمتى اعتمدتي الكذب فان الله يهلكك
 20 سريعاً الم تقولي لي عن قليل ان من يوم خرج
 زوجي من الجسد والي | هذه الساعة لم يدخل رجل
 Fol. 146a. واحد الي قيطوني حتي ولا عبيدي فاجابت اوفيميه
 قايله اني انما قلت لك الحق ولم اكذب اقول لك
 يا اختي المكرمه واحلف لك بالله ضابط الكل
 25 وبرئيس ملايكته الاطهار ميخائيل الذي قتل الحية
 الاولى انّ مذ يوم توفي الطوباني زوجي والي هذا

- Fol. 146b. | اليوم لم يدخل رجل واحد داخل باب قيطوني |
 ولم احتمل ان يقترب مني فلا سيما ان يرا وجهي
 فاجاب الشيطان المتشبه بالراهبه وقال لاوفيتيه الم
 تقولي من الاول انه منذ تتيح زوجي لم يدخل الي
 5 ولا رجل واحد فيها هوذا الان قد اخطيتي واكملت
 الاثم اذ حلفتى كاذبه الم تقولي لي عن قليل دعيني
 اولاً ادخل الي | قيطوني لاستشيرك فيلي الذي سلمني
 زوجي له من قبل خروجه من الجسد اليس الكفيل
 رجل هل يوهن كفيل علي امراة قط هوذا الرجل
 10 الان داخل قيطونك وقد وجدته انا من داخل
 مخدعك فالا قد كذبتني واقسمتي كذباً وانا فلا
 اقبلك البنته ولا اخذك لقربى ولو دفعت لي جميع
 ما لك امّا اوفيتيه | فضحكت ضحكاً روحانيا وقالت
 Fol. 147b. | للشيطان المتشبه بالراهبه يا اختى ان هذا الامر
 15 عسر عليّ معاً ان ليس هذا المال ولا هذا الكلي
 الذي احضرتة معك فقط بل ولو اعطيت بالحقيقه
 الاموال والتكف التي في قصر الملك البار اتوريوس
 Fol. 148a. | جميع زينته وكل كنوز العالم لا يكون لي ان | اخالف
 العهد التي قررتها مع الطوباني بعلي ارسطرخوس
 20 الامير الجليل ولا اتفق مع رجل اخر غريب حتي امضي
 اليه طاهره من كل دنس واذا قلت ان كفيلي داخل
 قيطوني لم اكذب فان الكفيل الذي سلمني اليه
 سيدي وبعلى هو اشد من كل الكفلا الذي للعالم *
 Fol. 148b. | فانه غير محتاج ان يعرفه احد عن خطيه | ولا عن
 25 صلاح ومهما اضمرناه او فكرناه في قلوبنا وحواسنا
 يعلمه للوقت وان خطر ببال احد فكر شيطاني

فيبضى ويتوكل¹ ذلك الكفيل للموت ويستشفع باسمه
 خاصة وان احتاطت عساكر الشيطان احد وسيجت
 عليه فيأتيه ومن ساعته يتفرقون مثل الدخان | Fol. 149a.
 وان اخترتي يا اختي فانا اسلمك لذلك الكفيل
 5 ليكون لك انتي ايضا معينًا الي يوم خروجك من
 الجسد * ومن بعد موتك ايضا يسلمك الي الاله
 الصالح مثل قربان طيب وترثين الحياة الموبدة
 فاجاب ذلك الشيطان المتشبه بالراهبه وقال لها
 اربنى انا ايضا هذا الرجل فانه كما تقولين عظيم
 10 هو غناه | فاجابت اوفيمية وقالت لها قومي بنا
 لنحوّل وجهنا لناحية الشرق ونصلى صلاة امام
 الرب وتعترفي لذلك الكفيل بما قد اضرتيه في
 قلبك وتقولين هكذا * اللهم اغفر لي عما اضرت في
 هذا الكفيل وهذه المرأة التي سلمها زوجها لى وانني
 15 لا ارجع افكر هكذا في قلبي بقُدوس الله ابدا فاذا
 انتى اعترفتي هكذا انا اريك | الكفيل مواجهه ومن | Fol. 150a.
 بعد ذلك تسالينه في معونتك واسعافك فقال لها
 الشيطان ان على وصيه من قبل ان اتوشح بهذا
 الاسكيم المقدس اننى لا ابسط يدي للصلاه حتي
 20 اعود الي مكاني ولا اكل مع احد من العلمانيين اذ
 لم يكن متشكل بشكلنا فاجابت اوفيمية وقالت
 للشيطان انك قد قلت لي ان من حفظ الناموس
 كله ويسقط | في شئ واحد فقد صار مدانا بالكل | Fol. 150b.

¹ On the margin ويقصد.

- فهوذا انتي قد وقعتي من فمك وحدك وخالفتي
وصايا الرب التي اوصا بها رسله القديسين منذ
البدء فقال لها الشيطان وما هي الوصايا التي
خالفتها اعلميني بهم ليلا اقيم عليك حرب عظيم
5 للموت اذ لم تطهر بهم لي الان فاجابت اوفيمية
وقالت لذلك الشيطان | اليس في الاول اوصا مختلصنا
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بيت دخلتموه فسلموا عليه وقولوا السلام لهذا
البيت فان سلامكم يحلّ عليه وان كان لا فسلامكم
10 يرجع اليكم واوصاهم ايضًا ان يصلوا في الموضع
الذي يدخلونه وان ياكلوا ايضًا مع كل احد ما خلا
الذين لا يعترفون بان المسيح جآ | بالجسد اذ
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15 صلّوا بلا فتور واشكروا في كل شيء وان رجال الله
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انتني امراه وليس فيك شيء من اصل المكر فانهضي
Fol. 152a. بنا نصلي ومن بعد الصلاة | انا احضر لك ذلك
الكفيل ونراه ونسلم عليه فم لفم وان كنا غير
20 مستحقين لنظر وجهه * فلما علم الشيطان ان
اوفيمية قد حصرت من كل جهة احتار كيف يهرب
فبدا يغيّر شكله وتشكل بشكل شنع جدا * وان
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Fol. 152b. 25 ميخائيل اعني في هذه الساعة الشديدة يا من
سحق كل قوة العدو اعني فانك تعلم يا سيدي ان

الطوباني زوجي اسلمنى اليك قبل خروجه من الجسد
 لكى تكهرسني وتكون لي حصنا منيعا من كل
 مضرات العدو ولما قالت هذا رشمت ذاتها باسم
 الاب والابن والروح القدس | وفي تلك الساعة انحل
 5 الشيطان وكل افعاله من قدامها كمثل العنكبوت
 ومن بعد ذلك برمان ظهر لها الشيطان بشكل
 انسان حبشى شنع جدا وعليه جلود المعزي وعينية
 مملوءة دما وشعر راسه مثل شعر خنزير بري وفي يديه
 سيفين مسلولة يلعبان جدا * فوقف | امامها وكانت
 10 رايحتة فايحكة امامها كثيرا فلما راته اوفيمية انه قد
 تغير في شكله نهصت للوقت ودخلت الي قيطونها
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 مصورة فيه وكانت تعانقه وتصرخ قايله يا رئيس الملائكة
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 15 الشيطان وقف خارجا | من باب القيطون فانه لم
 يقدر ان يدخل لاجل مجد رئيس الملائكة ميخائيل
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 صارخا قايله الغوث ما الذي افعله ياوفيمية دخلت
 اليك اريد ان اطغيك واحدتك الي الهلاك معي
 20 فغلبتيني بهذا اللوح الخشب الذي مسكنيه انا من
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 المسيح طائنا اني ابطل قوته فذلني وكل قوتي عند
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 25 الفردوس والمسكن النورانيه وانا ايضا الذي اطغيت
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Fol. 153a.

Fol. 153b.

Fol. 154a.

Fol. 154b.

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 وانا الذي عرفت اهل سدوم وغامورا | وثادويم Fol. 155a.
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 5 وقتلت احاب معها بمخالفتها وانا الذي هيئت
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 واخر باليبين الكاذب واخر بالنبيه واخر بالمكر
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 15 بالسرقة وان علمنا اننا لا نقدر علي احد | نصيده Fol. 156a.
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 20 اللوح الخشب المذهب منقوشه للاشقي غلبت
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 25 مع اوفيميه يا للعوث اليوم فان ميخائيل اتعبنى
 من كل جهه ما الذي اعمل يا اوفيميه وانتي تقولي

انني ما اقدر عليك لانك قد تعلقتي بهذا اللوح
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 10 اليوم واهيى قوات عظيمه وامسك هذا اللوح الذى
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 اين تجدي ميخائيل رئيس الملائكة ليعينك في
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 20 عشر من بوونه وكانت تطلب من الله ورئيس
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- مُبغض الخير كل حين لم يكتمل ان ينظر الصالحات
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 10 بكحجارة كريمة * | وعلى راسه اكليل مصنوع من
 جواهر كريمة مُثمنه وييده اليمنى قضيب من ذهب
 لكن ليس عليه علامة الصليب فجاء ووقف امامها
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 على الارض اما هو فعصدها واقامها وقال لها لا
 15 تخافي ايتها المراه الكريمة امام الله وملائكته
 Fol. 160a. الاطهار * | افرحى ايتها المراه الذي وجد الطوباني
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 20 كلها طغيان الشيطان الشرير صدقيني ايتها المراه
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 بعد زمان ثم بعد هذا اذا راي الشيطان هذه
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 انتي اطعنيني كاوامر الرب والا انتي تقعي في هذه

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 وبناته فان البيت وقع عليهم وماتوا كلهم في
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 انتى اطعيني كاوامر الرب والا انتى تقعى في هذه

الافعال هكذا لأن الله قال لي ان اقول لك ان ليس
 لك ولد من الطوباني زوجك ارسطرخوس الامير
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 لكي اذا خرجت من الجسد يرث كل مالك ويكون
 5 يحدد ذكرك بعد موتك فاذا اقمتي بغير ولد فلا
 يكون لك رجاء ابداً * وامرني الرب ايضا ان اقول
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 10 ويسلط علي جميع كنوز الروم وان تلك المرأة الحكيمة
 اوفيمية ادركت حيل الشيطان وعلمت انه هو المتكلم
 معها بكلام مملو اوجاع فقالت له اعلمني في
 اي الكتب مكتوب ان لا اصدق وان لا اصنع قريان
 15 وان لا اصلي وان اتزوج رجلين لانا نجد الله |
 16 يوصيتنا في اماكن كثيرة قايلنا ان المكتبة تغطي
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 الدينونة وسمعنا ايضا النبي يصرخ قايلنا احملوا
 قرايينكم وانطلقوا فادخلوا ديار وفي موضع اخر
 يقول ذبيحة وتسبيح هو يمجدني وايضا ذبايح
 20 الله قلوب طاهره وسمعنا بولس ايضا المعلم يكرز
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 له الاه هذا الذي يهلكه الله سريعاً ويجعل في فاه
 25 لجام ويربطه في لجة البحر ويذله مع كل قوته تحت
 رجلين الملك البار اثوريوس وايضاً لاجل الزوج

- الثاني فقد اعلنا سليمان بهذا في | جوابه انّ
 الزوج الاول الذي لليام اذا مات لا يجلسوا مع
 زوج اخر مرة اخري بل يذهبوا الي البرية ينوحوا
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THE ETHIOPIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS OF ANTIOCH.

በሚካኤል ፡ ምንባብ ።

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ድርሳን ፡ አመ ፡ ዓሠሩ ፤ ወሰኑዩ ፡ ለኅዳር ፡ ዘደረሰ ፡
 ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡ በእንተ ፡ ሊቀ ፡ መላእክት ፡
 ሚካኤል ፡ ወአፍቅሮቱ ፡ ለሰብእ ፡ ወተናገረ ፡ በእንተ ፡
 ሰንበት ፡ ቅድስት ፡ እስመ ፡ ኅበረ ፡ በዓለ ፡ ሚካኤል ፡ በይ 5
 እቲ ፡ ዓመት ፡ ምስለ ፡ ዕለተ ፡ ሰንበት ፡ ወካዕበ ፡ ተናገረ ፡
 በእንተ ፡ ማቴዎስ ፡ ነግድ ፡ ወብእሲቱ ፡ ወውሉዱ ፡ ዘከ
 መ ፡ አመኑ ፡ በእግዚአብሔር ፡ በስእለተ ፡ ሚካኤል ፡ ሊ
 ቀ ፡ መላእክት ፡ እስመ ፡ ይቤ ፡ ዘንተ ፡ ድርሳን ፡ አመ ፡
 ፲ ወ ፪ ፡ ለኅዳር ፡ እንዘ ፡ ጉቡአን ፡ ሕዝብ ፡ በቤተ ፡ ክር 10
 ስቲያን ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ይግበሩ ፡ በዓለ ፡
 በሰላመ ፡ እግዚአብሔር ፡ አሜን ።

ስምዑ ፡ ለመዘምር ፡ ቅዱስ ፡ ዳዊት ፡ ዘነገረኑ ፡ ኅብረ
 ተ ፡ ዝንቱ ፡ በዓል ፡ ዮም ፡ ይትፌሣሕ ፡ እንዘ ፡ ይኬልሕ ፡
 ወይብል ፡ ይትዐየን ፡ መልአክ ፡ እግዚአብሔር ፡ አውዶ 15
 መ ፡ ለእለ ፡ ይፈርህዎ ፡ ወያድኅኖሙ ። አፍቁራንዩ ፡ ክ

ልኤቱ፡ በዓል፡ ዮም፡ በዓለ፡ ሚካኤል፡ ቅዱስ፡ ሊቀ፡
 መላእክት፡ ወበዓለ፡ እሑድ፡ ትንሣኤሁ፡ ለመድኅኒነ፡
 ናሁ፡ እሬኢ፡ ሀድኦተ፡ ዓቢዩ፡ ወአልቦ፡ ሀከከ፡ ዘይከል
 አነ፡ ወባሕቱ፡ ተደለው፡ ነሉከሙ፡ ትስምዑ፡ ነገረ፡
 ትምህርት፡ ዘንነግረከሙ፡ ወአንትሙሂ፡ እለ፡ ትሰ 5
 ዑ፡ በአማን፡ ዘንተ፡ ነገረ፡ ስምዑ፡ ዘይቤ፡ ቦዘምእት፡
 ወቦ፡ ዘስሳ፡ ወቦ፡ ዘሠላሳ፡ ከመ፡ ታኦምሩ፡ ኢኮነ፡ ርሑ
 ቀ፡ እምኔነ፡ ዘይሁብ፡ ዕሴተ፡ በአማን፡ እግዚእነ፡ ኢዩ
 ሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ሕያው፡ እስመ፡
 ይቤ፡ እምኦፋሁ፡ ዘምሉእ፡ ሕይወት፡ ወክሉ፡ ጽድቀ 10
 ኀብ፡ ሀለው፡ ክልኤቱ፡ ወሠለስቱ፡ ጉቡአን፡ በስምዩ፡
 ህዩ፡ ሀሉኩ፡ ማእከሉሙ፡ ወእመስ፡ አምላክነ፡ ምስሌ
 ነ፡ ንትወከፍ፡ እንከ፡ ነገረ፡ ነቢይ፡ ዳዊት፡ መዘምር፡
 ዘይቤ፡ በፍሥሐ፡ እስም፡ ንጉሥ፡ እግዚአብሔር፡ ዲ
 በ፡ ክሉ፡ ምድር፡ ዘምሩ፡ ልብወ፡ ነግሠ፡ እግዚአብሔር 15
 ር፡ ላዕለ፡ ክሉ፡ አሕዛብ፡ እእምሩ፡ ፍቁራንዩ፡ ከመ፡
 በዓሉ፡ ለመድኅኒነ፡ ዮም፡ እንተ፡ ይእቲ፡ ሰንበት፡ ቅ
 ድስት፡ ይደልወነ፡ ንሰብሐ፡ ወንባርኮ፡ ወናክብሮ፡ ለእ
 ግዚአብሔር፡ ቀዱሙ፡ እስመ፡ ይደልዎ፡ ክሉ፡ ክብር፡
 በክሉ፡ ጊዜ፡ ለዓለመ፡ ዓለም፡ አሜን 20

ወእምዝ፡ ንንግር፡ ክብር፡ ለሚካኤል፡ ዓቢይ፡ ሊ
 ቀ፡ መላእክት፡ ቅዱሳን፡ ሰማዕከሙ፡ ማቴዎስ፡ ዘይቤ፡
 በወንጌል፡ ቅዱስ፡ ይቤሉን፡ መልአክ፡ ለአንስት፡ ኢ
 ትፍርህ፡ አንትንሰ፡ አእምር፡ ከመ፡ ኢዩሱስሃ፡ ዘተሰቅ
 Fol. 157a. ለ፡ ተኅሣ፡ ኢህሉ፡ ዝዩሰ፡ ተንሥኦ፡ በከመ፡ ይቤሉ 25
 ሙ፡ ለአርዳኢሁ፡ ወረክዩ፡ ከመዘ፡ መብረቅ፡ ወአልባ
 ሲሁ፡ ጸዓዳ፡ ከመ፡ በረድ፡ ዝውእቱ፡ ሊቀ፡ መላእክት፡
 ቅዱስ፡ ሚካኤል፡ ቀዳሚ፡ ሓራ፡ እምኅይለ፡ ሰማያት፡

ንግበር ፡ በዓለ ፡ ዮም ፡ ኦፍቀራንዩ ፡ እስመ ፡ እግዚእነ ፡
 ሀሎ ፡ ማእከሌን ፡ ወኩሎሙ ፡ ሰራዊተ ፡ መላእክት ፡ ይገ
 ብሩ ፡ በዓለ ፡ ለበዓለ ፡ ሚካኤል ፡ መልአክ ፡ ቅዱስ ፡ ወ
 ሚካኤል ፡ ይስእሎ ፡ ለእግዚአብሔር ፡ በእንተ ፡ ዘመደ ፡
 ሰብእ ፡ በኩሉ ፡ ጊዜ ፡ ወእግዚአብሔር ፡ ይኅድግ ፡ ሎሙ ፡ 5
 ኅጢአቶሙ ፡ መኑ ፡ እምኩሉ ፡ ቅዱሶን ፡ ዘኢሀሎ ፡ ም
 ስሌሁ ፡ ሊቀ ፡ መላእክት ፡ ወዘኢያድኅኖ ፡ እምኩሉ ፡ ም
 ንዳቤሁ ፡ መኑ ፡ እምኩሉ ፡ ሰማዕት ፡ ዘኢሀሎ ፡ ምስሌ
 ሁ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ወዘኢያጽንዖ ፡ ለትእ
 ዛዘ ፡ እግዚአብሔር ፡ ከመ ፡ ይንሣእ ፡ አክሊሎ ፡ ወለእ 10
 መ ፡ ፈቀድከሙ ፡ ታእምሩ ፡ ፍቀራንዩ ፡ ከመ ፡ ሚካኤል ፡
 ሊቀ ፡ መላእክት ፡ ይሀሉ ፡ ምስለ ፡ ኩሉ ፡ ሰብእ ፡ እለ ፡
 ይቀርቡ ፡ ኅበ ፡ እግዚአብሔር ፡ በኩሉ ፡ ልቦሙ ፡ ወይስ
 እሎ ፡ ለእግዚአብሔር ፡ በእንቲአሆሙ ፡ ከመ ፡ ይኩኖ
 ሙ ፡ ረዳኤ ፡ ስምዑ ፡ እንግረከሙ ፡ ዘንተ ፡ ታአምረ ፡ 15
 ዓቢዩ ፡ ዘኮነ ፡ እምኅይለ ፡ እግዚአብሔር ፡ ወሚካኤል ፡
 ሊቀ ፡ መላእክት ፡ በስእለቱ ፡ | ዘነገርናከሙ ፡ በእንተ ፡
 ሰብእ ፡ እለ ፡ ዩአምኑ ፡ ሀሎ ፡ ብእሲ ፡ ዘዩአምን ፡ ቀዳሚ ፡
 ስሙ ፡ ቂሶን ፡ እምሰብአ ፡ ደወለ ፡ ቆ[ሎ]ንዩ ፡ ወበዕል ፡ ውእ
 ቱ ፡ ፈድፋድ ፡ ወይግብር ፡ ዓቢዩ ፡ መንግደ ፡ ወኢያምር ፡ ለእ 20
 ግዚአብሔር ፡ አላ ፡ መስግል ፡ ውእቱ ፡ ወያመልክ ፡ ጠዖ
 ተ ፡ ከመዝ ፡ ኮነ ፡ በእበዱ ፡ ወእግዚአብሔርሰ ፡ ፈቀደ ፡
 ያድኅኖ ፡ ወእንዘ ፡ ይወሰድ ፡ መንግዶ ፡ በሐመር ፡ በጽሐ ፡
 ሀገረ ፡ እንተ ፡ ሰሚ ፡ ቀሎንዩ ፡ ወሰብእሰ ፡ ያመልክዎ ፡
 ለእግዚአብሔር ፡ ወበጽሓ ፡ ህዩ ፡ አመ ፡ አሚሩ ፡ ለኅዳር ፡ 25
 ወሀሎ ፡ ውስተ ፡ ሀገር ፡ ምስያጠ ፡ ሐንግዱ ፡ ወአመ ፡
 ኮነ ፡ ፲ ወ ፩ ፡ ለወርኅ ፡ ኅዳር ፡ በይእቲ ፡ ዕለት ፡ ጊዜ ፡ ቀ
 ትር ፡ ኅለፈ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ እንተ ፡ ምሥ

Fol. 157b.

ያጥ፡ ወርእዮሙ፡ ለሠዩጥ፡ እንዘ፡ ያሜኒዩ፡ መታትወ፡
 ወአልባስ፡ ወአንከረ፡ ፈድፋድ፡ ወነበረ፡ ህዩ፡ ወበምክሩ፡
 ለእግዚአብሔር፡ ርእዩ፡ ተፍጻሚተ፡ ግብሩ፡ ። ወመሲ
 ዮ፡ ርእዮሙ፡ ለኩሉ፡ ሕዝብ፡ እለ፡ ተጋብኡ፡ በውእ
 ቱ፡ መካን፡ ወገብሩ፡ ጸሎተ፡ ሰርክ፡ ወይቤሉ፡ ዝማሬ፡ 5
 ጥዑሙ፡ ። ወውእቱ፡ ብእሲ፡ አንከረ፡ ወእምብዝኅ፡ ዘር
 እዩ፡ ኖሙ፡ አንቀጸ፡ ቤተ፡ ክርስቲያን፡ ። ወበሌሊት፡ ካ
 ዕበ፡ ተጋብኡ፡ ካህናት፡ ወጠቢባን፡ ከመ፡ ይጸልዩ፡ ጸ
 ሎተ፡ ነግህ፡ ወውእቱሰ፡ ብእሲ፡ አንከረ፡ ፈድፋድ፡ በ
 Fol. 158a. እንተ፡ ዘሰምዑ፡ ። ወጸቢሐ፡ ረከበ፡ ክልኤተ፡ ዕደ | ወ፡ 10
 ክርስቲያን፡ እምሰብአ፡ ይእቲ፡ ሀገር፡ ወተስእሎሙ፡
 ወይቤ፡ አኅዊዩ፡ ምንትኑ፡ ዘከን፡ በዛቲ፡ ዕለት፡ ወሌሊ
 ት፡ ውስተ፡ ዛቲ፡ ሀገር፡ ብዝኅ፡ ዘምሮ፡ ወፍሥሐ፡ ። ወ
 ይቤልዎ፡ ክልኤሆሙ፡ ዮም፡ ፲ ወ ፪፡ ለኅዳር፡ ንገበር፡
 በዓለ፡ ለሊቀ፡ መላእክት፡ ቅዱስ፡ ሚካኤል፡ እስመ፡ 15
 ይስእሎ፡ ለእግዚአብሔር፡ በእንቲአነ፡ ከመ፡ ይስረይ፡
 ለነ፡ ኅጢአተነ፡ ወያድኅነነ፡ እምኩሉ፡ እኩይ፡ ወይቤ
 ሎሙ፡ ውእቱ፡ ብእሲ፡ አይቲ፡ ሀሎ፡ ከመ፡ እትንገር፡
 ምስሌሁ፡ ወእስክሎ፡ ከመ፡ ያድኅነኒ፡ እምኩሉ፡ ምን
 ዳቤዩ፡ አውሥኡ፡ ወይቤልዎ፡ ኢትክል፡ ትርአዮ፡ ይ 20
 እዜ፡ እስክ፡ ትከውን፡ ፍጹመ፡ ወለእመ፡ ኮንክ፡ ክርስ
 ቲያናዌ፡ አክ፡ ገብረ፡ በሕቱ፡ ዘትስእል፡ አላ፡ ትሬእዮ፡
 ለእግዚአብሔር፡ ወታነክር፡ እምስብሐቲሁ፡ ወውእቱ፡ ያድ
 ኅነክ፡ እምኩሉ፡ እኩይ፡ ወይቤሎሙ፡ ውእቱ፡ ብእሲ፡
 አስተበቀኅክሙ፡ አኅዊዩ፡ ትሰዱኒ፡ ምስሌክሙ፡ ወእ 25
 ኩን፡ ክርስቲያናዌ፡ ወእሁበክሙ፡ በበ፡ ዲናር፡ ወርቅ፡
 እስመ፡ ተመይጠ፡ ልብዩ፡ ኅበ፡ አምልኮትክሙ፡ ኅቡረ፡
 ወይቤልዎ፡ እሎ፡ ዕደው፡ ኢትከውን፡ ከማን፡ እስክ፡ ይ

ጸሊ ፡ ለዕሌክ ፡ አቡነ ፡ ጳጳስ ፡ ወደኅትመክ ፡ ወያጠምቀ
 ከ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወትከ
 Fol. 158b. ውን ፡ ክርስቲያናዊ ፡ ዳኢሙ ፡ | ተዐገስ ፡ እስከ ፡ ይፈጽ
 ም ፡ አቡነ ፡ ኤጲስ ፡ ቆጶስ ፡ ወንወስደክ ፡ ኅቤሁ ፡ ወይሬ
 ስዩክ ፡ ከማነ ፡ ወገብረ ፡ በከመ ፡ ይቤልዎ ፡ ወተዐገስ ፡ ይ 5
 እተ ፡ ዕለተ ፡ ወበሳኒታ ፡ በጽሐ ፡ ኅቤሆሙ ፡ ወይቤሎ
 ሙ ፡ አኅዊዩ ፡ ጌራን ፡ ተወከፋኒ ፡ ኅቤክሙ ፡ ከመ ፡ እግ
 ዘኢብሔር ፡ ዘንገርክሙ ፡ ኪያሁ ፡ የሀብክሙ ፡ ዕሌትክ
 ሙ ፡ ወክልኤሆሙ ፡ መሀይምናን ፡ ወሰድዎ ፡ ኅበ ፡ ኤ
 ጲስ ፡ ቆጶስ ፡ ወይቤሎ ፡ ለውእቱ ፡ ብእሲ ፡ እምአይ ፡ ብ 10
 ሔር ፡ አንተ ፡ ወይቤ ፡ አንሰ ፡ እምደወለ ፡ ቆ[ሎ]ንያ ፡ ወይ
 ቤሎ ፡ ኤጲስ ፡ ቆጶስ ፡ ሠምረኑ ፡ ልብክ ፡ ትኩን ፡ ክርስቲ
 ያናዊ ፡ ወይቤ ፡ ውእቱ ፡ ነግድ ፡ እወ ፡ አባ ፡ ዘርኢኩ ፡
 ወዘሰማዕኩ ፡ በዛቲ ፡ ሀገር ፡ ሠምረነ ፡ እኩን ፡ ክርስቲያና
 ዊ ፡ ወይቤሎ ፡ ጳጳስ ፡ መነ ፡ ታመልክ ፡ እምአማልክት ፡ 15
 ወአውሥኢ ፡ ወይቤ ፡ አመልክ ፡ ፀሓየ ፡ ወይቤሎ ፡ ጳጳ
 ስ ፡ ሶበ ፡ የዐርብ ፡ ፀሓይ ፡ ውስተ ፡ ምድር ፡ ወይረክበክ ፡
 ምንዳቤ ፡ በአይቲ ፡ ትረክቦ ፡ ከመ ፡ ይርዳእክ ፡ ወአው
 ሥኢ ፡ ውእቱ ፡ ነግድ ፡ ወይቤ ፡ ምሕረትክ ፡ ትብጽሐኒ ፡
 ከመ ፡ ታጥምቀኒ ፡ ወአስተበቀኝክ ፡ ትረሲየኒ ፡ ክርስቲያ 20
 ናዊ ፡ ከመ ፡ ነሎሙ ፡ ሰብኢ ፡ ዛቲ ፡ ሀገር ፡ ወይቤሎ ፡
 ጳጳስ ፡ ብከኑ ፡ ብእሲተ ፡ ወውሎደ ፡ ወይቤ ፡ ቢየ ፡ ሀየ ፡
 ብእሲተ ፡ ወውሎደ ፡ በሀገርየ ፡ ወይቤሎ ፡ ጳጳስ ፡ በእንተ
 Fol. 159a. ዝ ፡ ኢንክል ፡ ናጥምቀ ፡ ይእዜ ፡ እስከ ፡ ተሐውር ፡ ኅቤ
 ሆሙ ፡ ከመ ፡ ኢትትናፈቄ ፡ በበይናቲክሙ ፡ ወኢትትፈ 25
 ለሙ ፡ አው ፡ ትክሕድ ፡ ቅኔክ ፡ ወጥምቀትክ ፡ እንተ ፡ ተ
 ወከፍክ ፡ እስመ ፡ ቀዳሚት ፡ ዕልወት ፡ ኮነት ፡ እምኅብ ፡
 ብእሲት ፡ ወበሕቱ ፡ ለእመ ፡ ሰምረ ፡ ልባ ፡ ምስልክ ፡ ን

ዑ ፡ ወእሬስዮከሙ ፡ ክርስቲያን ፡ ወውእቱ ፡ ነግድ ፡ ሶ
 በ ፡ ሰምዐ ፡ ዘንተ ፡ ተፈሥሐ ፡ ፈድፋደ ፡ ወሶቤሃ ፡ ተባረ
 ከ ፡ እምኤጲስ ፡ ቆጶስ ፡ ወወዕክ ፡ ወተደለወ ፡ ይሖር ፡ ብ
 ሔሮ ። ወናሁ ፡ ሰይጣን ፡ ጸላኤ ፡ ኩሉ ፡ ሠናይት ፡ አእ
 ሚሮ ፡ ከመ ፡ መጠወ ፡ ልቦ ፡ ውእቱ ፡ ብእሲ ፡ ኀበ ፡ እግ 5
 ዚአብሔር ፡ ቀንኦ ፡ ላዕሌሁ ፡ ወሶበ ፡ በጽሐ ፡ ማእከለ ፡
 ባሕር ፡ አንሥኦ ፡ ዐውሎ ፡ ጽኑዐ ፡ ወረሰዩ ፡ ማዕበለ ፡ ዘይ
 ትሌዓል ፡ እም ፡ ሐመር ፡ እስከ ፡ ሕቀ ፡ ከመ ፡ ዘእምተሰ
 ጥመት ፡ ወእምቱ ፡ ኩሎሙ ፡ እለ ፡ ውስተ ፡ ሐመር ። ወ
 ውእቱሰ ፡ ብእሲ ፡ ነግድ ፡ ከልሐ ፡ ወይቤ ፡ እግዚአ ፡ ኢ 10
 የሱስ ፡ ክርስቶስ ፡ ርድኦኒ ፡ በዝንቱ ፡ ዓቢይ ፡ ምንዳቤ ፡
 ወአነ ፡ አአምን ፡ በእንተ ፡ ስብሐት ፡ ዓቢይ ፡ ዘርኢኩ ፡
 በዝ ፡ ቤተ ፡ ክርስቲያን ፡ ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡
 ቅዱስ ፡ እስመ ፡ እመጽእ ፡ አነ ፡ ወኩሉ ፡ ቤተዩ ፡ ወንከ
 ውን ፡ ክርስቲያን ፡ እስከ ፡ ዕለተ ፡ ንመውት ። ወሶቤሃ ፡ 15
 መጽኦ ፡ ኀቤሁ ፡ ቃል ፡ እንዘ ፡ ይብል ፡ ኢትፍራህ ፡ አል
 ቦ ፡ እኩዩ ፡ ዘይቀርብ ፡ ኀቤከ ፡ ወበጊዜሃ ፡ አርመመ ፡ ማ
 ዕበል ፡ እስከ ፡ ታሕቱ ፡ ወኮነ ፡ ዛሕነ ፡ ወተዐረዩ ፡ ሐመረ ፡
 ወሐረ ፡ በርቱዕ ፡ በትእዛዘ ፡ እግዚአብሔር ፡ ወበጽሐ ፡
 ብሔሮ ፡ ወኢረከቦ ፡ ምንተኒ ፡ እኩዩ ፡ ወአቲዎ ፡ ቤቶ 20
 ተፈሥሐ ፡ ዓቢዩ ፡ ፍሥሐ ፡ ወነገሮሙ ፡ ለሰብኡ ፡ ተኦ
 ምረ ፡ ዘኮነ ፡ ኀቤሁ ፡ በውስተ ፡ ሐመር ። ወኩሉ ፡ ዘኮነ ፡
 እስከ ፡ ሃገረ ፡ ቆ[ሎ]ንያ ፡ ወይቤሎሙ ፡ በአማንኢኮነ ፡ ፀ
 ሓይ ፡ አምላክ ፡ ዝንቱ ፡ ዘናመልክ ፡ ዳእሙ ፡ ናምልክ ፡
 ለአምላክ ፡ ሰማይ ፡ ኀያል ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልደ 25
 እግዚአብሔር ፡ ሕያው ፡ ውእቱኬ ፡ አምላክ ፡ ኩሉ ፡ ወ
 ኩሉ ፡ እምኀቤሁ ፡ ወነገሮሙ ፡ ዕበዩ ፡ ክብሩ ፡ ለሊቀ ፡ መ
 ላእክት ፡ ሚካኤል ። ወአንከረ ፡ ፈድፋደ ፡ ዘየዐቢ ፡ ወል

Fol. 159b.

ዱ፡ ወሐረ፡ ውእቱ፡ ብእሲ፡ ኀበ፡ ብእሲቱ፡ ወይቤላ፡
 እመ፡ ሰማዕክኒ፡ ተንሥኢ፡ ምስለዩ፡ ንኩን፡ ክርስቲያን፡
 ወንትቀነይ፡ ለክርስቶስ፡ ወኢትኩኒ፡ ዘክልኤ፡ ልቡ፡
 ግሙራ፡ = ወለእመ፡ ኢሠምረ፡ ልብኪ፡ አንሰ፡ ኢየአዝ
 ዘኪ፡ ናሁ፡ ሰማንያ፡ ምእት፡ ወርቅ፡ ዘተርፈኒ፡ ወእነ፡ 5
 እሁብኪ፡ ዐሠርተ፡ ምእተ፡ ዲናረ፡ ወንበራ፡ በአምልኮ
 ትኪ፡ = ወአንሰ፡ አሐውር፡ እንሣእ፡ ስርየተ፡ ጊጢአት
 ዩ፡ = ወትቤሎ፡ ብእሲቱ፡ ሠናይ፡ እግዚእየ፡ እትየ፡ በ
 አማን፡ ኩሎ፡ ፍኖተ፡ ኀበ፡ ተሐውር፡ አነሂ፡ አሐውር፡
 ምስሌክ፡ ወሞተ፡ እንተ፡ ትመውት፡ እመውት፡ ምስሌ 10
 ክ፡ = ወከማሁ፡ ተሠ | ናአው፡ ኩሎሙ፡ ወዐርጉ፡ ሐመ
 ረ፡ ወመርሐሙ፡ እግዚአብሔር፡ በረድኤቱ፡ ወበጽሑ፡
 ሀገረ፡ ቆሎንያ፡ ወሐሩ፡ ኀበ፡ ክልኤ፡ ዕደው፡ እለ፡ ት
 ካት፡ ወአምሳዎሙ፡ ወነገርዎሙ፡ ከመ፡ መጽሐ፡ ይኩ
 ኑ፡ ክርስቲያን፡ = ወእመንቱኒ፡ ወሰድዎሙ፡ ኀበ፡ ጳጳ 15
 ስ፡ ወይቤልዎ፡ ውእቱ፡ ብእሲ፡ ዘመጽአ፡ ቀዲሙ፡ ይ
 ኩን፡ ክርስቲያን፡ ናሁ፡ መጽአ፡ ምስለ፡ ብእሲቱ፡ ወው
 ሎዱ፡ ይኩኑ፡ ክርስቲያን፡ ወተፈሥሐ፡ ጳጳስ፡ ዓቢየ፡
 ፍሥሐ፡ በእንተ፡ መድኀኒተ፡ ነፍስ፡ = ወቀርቡ፡ ኀቤሁ፡
 ወይቤሎሙ፡ በአማንኑ፡ ትፈቅዱ፡ ትኩኑ፡ ክርስቲያን፡ 20
 ወአውሥኢ፡ በትሕትና፡ ወይቤሎ፡ አቡነ፡ ለእመ፡ ፈ
 ቀደ፡ እግዚአብሔር፡ ወጸሎትክ፡ ቅድስት፡ = ወሶቤሃ፡
 አስተዳለወ፡ ጳጳስ፡ ጥምቀተ፡ በቤተ፡ ክርስቲያን፡ ዘሊ
 ቀ፡ መላእክት፡ ቅዱስ፡ ሚካኤል፡ ወመሀሮ፡ ለውእቱ፡
 ብእሲ፡ ወለብእሲተ፡ ወለአርባዕቱ፡ ውሎዱ፡ ወለአግብ 25
 ርቲሆሙ፡ ወአጥመቆሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወ
 መንፈስ፡ ቅዱስ፡ ወቀዳሚ፡ ስሙ፡ ለውእቱ፡ በዕል፡
 ቂሶን፡ ወወለጠ፡ ስሞ፡ ወሰመዮ፡ ማቴዎስ፡ ወለብእሲ

ቱ ፡ ሰመያ ፡ ጌራና ፡ ወለአርባዕቱ ፡ ውሉዱ ፡ ሰመዮ ፡ ለ
 ቀዳሚ ፡ ዮሐንስ ፡ ወለካልኡ ፡ እስጢፋኖስ ፡ ወለሣልስ ፡
 ዮሴፍ ፡ ወለራብዕ ፡ ዳንኤል ። ወሠርዐ ፡ ቅዳሴ ፡ ወመጠ
 Fol. 160b. ዎሙ ፡ እምስጢር ፡ ቅዱስ ፡ | ወደሞ ፡ ለእግዚእነ ፡ ኢየ
 ሱስ ፡ ክርስቶስ ።

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ወእምድኅረ ፡ ተጠምቁ ፡ ነበሩ ፡ ወርኅ ፡ ፍጹሙ ፡ ኅ
 በ ፡ ጳጳስ ፡ እንዘ ፡ ይሜህርሙ ፡ ነገረ ፡ ሀይማኖት ፡ ርትዕ
 ት ። ወማቴዎስ ፡ ነግድ ፡ እምብዝኅ ፡ ፍሥሐ ፡ ዘረከባ ፡
 ወሀበ ፡ ፯፻ ፡ ዲናረ ፡ ለቤተ ፡ ክርስቲያን ፡ ሊቀ ፡ መላእክ
 ት ፡ በእንተ መድኅኒቱ ። ወእምዝተባረኩ ፡ እምጳጳስ ፡ 10
 ወሐሩ ፡ ብሔርሙ ፡ እንዘ ፡ ይሜኒይዎሙ ፡ ዐበይተ ፡ ሀገ
 ር ፡ ወጠቢባን ፡ በዐቢይ ፡ ፍሥሐ ፡ ወበ ፡ ፈቃደ ፡ እግዚ
 አብሔር ፡ አተው ፡ ሃገርሙ ፡ እንዘ ፡ ይመርሑሙ ፡ ሊቀ ፡
 መላእክት ፡ ሚካኤል ። ወአቲዎሙ ፡ ቤቶሙ ፡ ገብሩ ፡ በ
 ዓለ ፡ ዐቢየ ፡ ለአዝማዲሆሙ ፡ ወወሀቡ ፡ ብዙኅ ፡ ምጽ 15
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 ከ ፡ ያነክርሙ ፡ ነሉ ፡ ሰብእ ፡ ወጥዑም ፡ አስማቲሆሙ ፡
 በአፈ ፡ ነሉ ። ወተሰምዐ ፡ በብሔርሙ ፡ ሠናይ ፡ ምግባ
 ርሙ ፡ ወእምድኅረ ፡ ክልኤ ፡ አውራኅ ፡ አዕረፈ ፡ ውእ
 ቱ ፡ ብእሲ ፡ ማቴዎስ ፡ ኅሩይ ፡ እስመ ፡ መጽአ ፡ በ ፲ ወ ፩ ፡ 20
 ሰዓት ፡ ወነሥአ ፡ ዐስበ ፡ መዓልት ፡ ፍጹሙ ፡ በስእለቱ ፡
 ለቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ። ወደቂቁስ ፡ ምስ
 ለ ፡ እምሙ ፡ ኢያንተጉ ፡ ሠናየ ፡ ዘይገብሩ ፡ ፈድፋደ ፡
 እመዋዕለ ፡ አባሆሙ ። ወዲያብሎስስ ፡ ምስለ ፡ አጋንንቲ
 Fol. 161a. ሁ ፡ ኢተዐገሰ ፡ ይርአይ ፡ ኂሩተ ፡ ዘይገብሩ ፡ | እሉ ፡ ቅዱስ 25
 ን ፡ አላ ፡ አቀመ ፡ ላዕሌሆሙ ፡ መኳንንተ ፡ ሀገር ፡ ወአስ
 ተጸልአሙ ፡ ዐቢየ ፡ ጽልአ ፡ ወቆሙ ፡ ላዕሌሆሙ ፡ ወነ
 ሥኡ ፡ ንዋዮሙ ፡ በዐመፃ ፡ ወዘወስተ ፡ መዛግብቲሆሙ ።

ወዮሐንስስ : ይቤሎሙ : ለእሙ : ወለአጎዊሁ : ናሁ : ን
 ሬኢዮሙ : ለእሉ : እንዘ : ይሣቂዩን : ፈድፋድ : እምአ
 መ : ሞተ : አቡን : ተንሥኡ : ንጎድጋ : ለዛቲ : ሀገር :
 ወንሐር : ሀገረ : ንጉሥ : ወንጎድር : ሀየ : እስመ : ጽሑ
 ፍ : በወንጌል : ቅዱስ : ሶበ : ይሰዱከሙ : እምዛቲ : ሀገ 5
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 ወሣቀዩን : ወአሕመሙን : ዳእሙ : ይኩን : ፈቃድ : እግ
 ዘአብሔር : በላዕሌን : ወእምዝ : ተንሥኡ : በጎቡእ :
 ወነሥኡ : ዘተርፈ : ንዋዮሙ : ወሐሩ : ውስተ : ሀገረ :
 ንጉሥ : ወጎደሩ : ሀየ : እንዘ : ይብሉ : እግዚአብሔር : ለሚካ 10
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 ምጽዋተ : እምዘ : ይገብሩ : ቀዳሚ : ወሰይጣንሰ : ኢተ
 ዐገሰ : አላ : ተሀውከ : ሶበ : ርእዮሙ : ለቅዱሳን : እንዘ :
 ይሁቡ : ምጽዋተ : በሀይማኖት : ወኢያእመረ : ከመ :
 ያስተጎፍሮ : ቅዱስ : ሚካኤል : ሊቀ : መላእክት : ወአጎ 15
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 ዕል : ሐሩ : ዐቀብተ : ሀገር : ጎበ : ቤተ : አሐዱ : ባዕል :
 ወሠረቁ : ቤቶ : በይእቲ : ሀገር : ወነሥኡ : ብዙጎ : ንዋ
 Fol. 161b. ዩ : | ወነገር : ባዕል : ለመስፍን : ዘይኳንን : ይእቲ : ሀገ
 ረ : ወሐተቶሙ : መስፍን : ለሰገራት : እለ : ይእቲ : ሀገ 20
 ር : ወሰገራትኒ : አጎዝዎሙ : ለእለ : የዐቅቡ : ወአሰር
 ዎሙ : ከመ : ያርኢዩ : ንዋየ : ውእቱ : ባዕል : ወእንዘ :
 ይሀውከዎሙ : በእንተዝ : ወናሁ : ሰይጣን : ተመሰለ :
 ከመ : ሰብእ : ወአንሶሰወ : ውስተ : ዙሉ : ሀገር : እንዘ :
 ይኬልሕ : ወይብል : አነ : አአምር : ዘሰረቀ : ንዋየ : ለሴ 25
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 ወራዙት : ፈላሲያን : እለ : መጽኢ : ዝየ : በዝንቱ : መ
 ዋዕል : ከመ : ቦኡ : ቤቶ : ወአእመርኩ : ጥዩቀ : ከመ :

ዝንቱ፡ ምግባርሙ፡ እም፡ አመ፡ ሀለው፡ ብሔርሙ፡ ።
 ወሰሚረሙ፡ ዘንተ፡ ሰብአ፡ ሀገር፡ ነገርዎ፡ ለመስፍን፡
 ወበጊዜሃ፡ ሰሐብዎሙ፡ በሥዕርተ፡ ርእሶሙ፡ በትእዛዝ፡
 መስፍን፡ ወአምጽእዎሙ፡ ቅድሚሁ፡ እንዘ፡ ይስሕብ
 ዎሙ፡ ዘእንበለ፡ ምሕረት፡ ወሀለወት፡ እሞሙ፡ ተሐ 5
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 ል፡ ኢትፍርሁ፡ ደቂቅዮ፡ አነ፡ አአምን፡ ከመ፡ እግዚአብ
 ሔር፡ ወሊቀ፡ መላእክት፡ ማካኤል፡ ዘተአመነ፡ ከያሁ፡
 ይክል፡ አደኅኖትከሙ፡ እምነሉ፡ እኩይ፡ በእንተ፡ ዘ
 ሐሰው፡ ላዕሌክሙ፡ ወዘንተ፡ እንዘ፡ ትብል፡ ወናሁ፡ 10
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 ግ፡ ምንተ | ኒ፡ እኩይ፡ ኢይርከብከሙ፡ አነ፡ ሚካኤል፡
 ዘአዕቅበከሙ፡ እምነሉ፡ እኩይ፡ ወእንዘ፡ ይቀውሙ፡
 ቅድመ፡ መስፍን፡ ወያአምንዎሙ፡ ወናሁ፡ ሊቀ፡ መላ
 እክት፡ በአምሳለ፡ መልእክተ፡ ንጉሥ፡ መጽአ፡ እምር 15
 ሔቅ፡ ወሶበ፡ ርእዮ፡ መስፍን፡ ተንሥኦ፡ ወአስተብ
 ቀሥ፡ ይንበር፡ ከመ፡ ይስመዕ፡ ውእቱ፡ ፍትሐ፡ ወነበ
 ረ፡ ወአዘዘ፡ መስፍን፡ ያምጽእዎሙ፡ ለደቂቅ፡ ወይቤ
 ሎሙ፡ አፍጥኑ፡ አንትሙስ፡ ሀቡ፡ ንዋዮ፡ ለባዕል፡ እ
 ምቅድመ፡ ትትኩነኑ፡ ወአውሥኡ፡ ወይቤልዎ፡ ሕያ 20
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 ሩ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ከመ፡ ኢተደ
 መርነ፡ በዝንቱ፡ ግብር፡ ወይቤሎ፡ ሊቀ፡ መላእክት፡
 ሚካኤል፡ ለመስፍን፡ አነ፡ አአምር፡ ዘከመ፡ ይትከሠት፡
 እሙነ፡ አኅዝዎ፡ ለዘ፡ ይንእስ፡ እኅሆሙ፡ ለእሉ፡ ዕደ 25
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 ውዎሙ፡ ለእሉ፡ ሰብአ፡ ወይክላሕ፡ ወይበል፡ በስሙ፡
 ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ይትከሠት፡ ንዋዮ፡ ለ

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ሴሎም : ባዕል : ዘበእንቲአሃ : ረከቡ : ምክንያተ : ወሶቤ
ሃ : በአማን : ያስተርኢ ።

ወእምዝ : አዘዘ : መስፍን : ይንሥእዎ : ለዘ : ይንእ
ስ : ወልድ : ወያብእዎ : ውስተ : ቤተ : ሊቀ : ዐቀብት :
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ወይቤ : በስመ : እግዚእነ : ኢየሱስ : ክርስቶስ : ወሊቀ :
መላእክት : ቅዱስ : ሚካኤል : ይትከሥት : ንዋዩ : ለሴ
ሎም : ባዕል ። ወበጊዜሃ : ኮነ : ቃል : ወሰምዑ : ኩሎ
ሙ : ዘይብል : ረዱ : ውስተ : ዛቲ : በዓት : ወትረክቡ :
ኩሎ : ወዝኒ : ወልድ : ዘይንእስ : ወአጎዊሁ : ንጽሓን : 10
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ቡ : ኩሎ : ንዋዩ : ወነገርዎ : ለመስፍን : ዘኮነ : ወአንከ
ረ : ፈድፋደ ። ወሶብ : ተመይጠ : ከመ : ይንግሮ : ለዘ :
መስሎ : ላእክ : ዝውእቱ : ሚካኤል : ወኢረከቦ ። ወሶ
ቤሃ : አንከረ : ፈድፋደ : ወፈነዎሙ : ለአርባዕቱ : ደቂቅ : 15
ግዑዝሂሆሙ : ወአተው : ቤቶሙ : እንዘ : ይሴብሕዎ :
ለእግዚአብሔር : ወለሊቀ : መላእክት : ሚካኤል : ቅዱ
ስ ። ወእሙንቱስ : ቅዱሳን : ኢያንተጉ : ጎሩተ : ዘይገ
ብሩ : ኩሎ : ጊዜ : እስከ : ያነክር : ኩሎ : እምሠናይ :
ግዕዘሙ ። ወካዕብ : እምድጎረ : ሕዳጥ : መዋዕል : አስ 20
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ሥ : በዕደ : ዘላዕሌሆሙ : እምቅድም : ወመጠዎሙ :
ንጉሥ : ውስተ : እደ : ሐራ : ከመ : ይንሥእዎሙ : በባ :
ምእት : ዲናር : ወአልቦሙ : ዘይሁቡ : ወናሁ : ቅዱስ :
ዮሐንስ : ተራከቦመ : በቅሩብ : ወርኢዮሙ : ለሐራ : እ 25
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ወይቤሎሙ : ለሐራ : ምንትኑ : ገብሩ : ዘትዘብጥዎሙ :
ለእሉ : ዕደው : በእንቲአሁ ። ወይቤሉ : ሐራ : ንሕነ : ን

እኅዘሙ : በእንተ : ምእት : ዲናር : ወይቤሎሙ : ለእ
 መ : ወሀቡክሙ : ክልኤተ : ምእተ : ዲናረ : ተኅድግዎ
 ሙኑ : ወይቤሎ : ሐራ : እወ ። ዳእሙ : ለእመ : ኢወሀቡ :
 ንሕነ : ንቀትሎሙ ። ወዮሓንስ : ሰአሎሙ : ላሐራ : ወ
 ይቤ : ተዓገሱኒ : ንስቲተ : እስከ : እገብእ : ኅቤክሙ : 5
 ወሐረ : ወእምጽአ : ክልኤተ : ምእተ : ዲናረ : ወወሀቡ
 ሙ : ወፈትሐሙ : ለክልኤ : ዕደው : ወለኦርባዕቱ : ሐ
 ራ ። ዘስሉጣን : ላዕሌሆሙ : ወሀቡሙ : በበ : ዲናር ። ወ
 ካዕበ : ሰይጣን : ጸላኤ : ነሉ : ሠናይ : ኢተዐገስ : አላ :
 መልአ : ቅንአት : ላዕለ : ቅዱሳን : በእንተ : ሠናይ : 10
 ብሮሙ : ወአንሥአ : ዐቢየ : መከራ : ላዕሌሆሙ : ወዕ
 ጹብ : ወናሁ : ንነግር ።

ወእምዝ : ሀሎ : ብእሲ : ውስተ : ሀገር : ወጸውዎ
 ሙ : ለፍቁራኒሁ : ሰርከ : ወውእቱ : ብእሲ : ይኅድር :
 አንጻረ : አንቀጸሙ : ለእሉ : ቅዱሳን : ወእምድኅረ : በ 15
 ልዑ : ወሰተዩ : ተንሥአ : አሐዱ : እምኔሆሙ : ይእቱ :
 ቤቶ : ወእንዘ : የሐውር : ውስተ : ጽጉ : ሀገር : ነሰከ :
 አቅረብ : ወወድቀ : ወሞተ : ሶቤሃ : ወአልቦ : ዘአእመሮ :
 ዘኮነ : እምሰብእ ። ወሐበይተ : ሀገር : እለ : የአውዱ :

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 ተ : መርኅብ : ወኅሠሡ : ነሉ : ሥጋሁ : ወኢያእመሩ :
 ዘኮነ : ወበጽባሕ : ሐሩ : ይቅበርዎ : ወናሁ : ሰይጣን :
 ኮነ : በአምሳለ : ሰብእ : ወክልሐ : ውስተ : ነላ : ሀገር :
 እንዘ : ይብል : ዝንቱ : ብእሲ : ዘሞተ : አልቦ : እም : ሰ
 ብእ : ዘአእመረ : ሞቶ : ወአንሰ : አእምር : ዘቀተሎ : ወ 25
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 ሉ : አርላዕቱ : ደቂቅ : ነኪራን : ወአነ : ስምዕ : በዝንቱ :
 ግብር ። ወተሰምዐ : ዝንቱ : ነገር : ውስተ : ነላ : ሀገር :

ወሐረ ፡ መስፍን ፡ ወነገሮ ፡ ለንጉሥ ፡ ከሢቲጦስ ፡ ወበጊ
 ዜሃ ፡ አዘዘ ፡ ንጉሥ ፡ ያምጽእዎሙ ፡ ለቱኦር ፡ ደባዕቂቅ ፡
 እሱራነ ፡ እደዊሆሙ ፡ ዲኅሪተ ፡ ወጋግ ፡ ውስተ ፡ ክሳው
 ዲሆሙ ፡ እንዘ ፡ ይስሕብዎሙ ፡ ኅበ ፡ ንጉሥ ፡ ወመጽ
 አ ፡ ኅቤሆሙ ፡ ቃል ፡ ዘይብል ፡ ኢትፍርሁ ፡ ናሁ ፡ መዋ 5
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 በ ፡ እግዚአብሔር ፡ ወአቀምዎሙ ፡ ቅድመ ፡ ንጉሥ ፡
 ከመዘ ፡ አባሲያን ፡ ወሶቤሃ ፡ ናሁ ፡ ሊቀ ፡ መላእክት ፡
 ቅዱስ ፡ ሚካኤል ፡ ተመሰለ ፡ በአመሳለ ፡ ዐቢይ ፡ ላእክ ፡
 ዘንጉሠ ፡ ሮም ፡ ወሶበ ፡ ርእዮ ፡ ንጉሥ ፡ ከሢቲጦስ ፡ ቆ 10
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 ካኤል ፡ ሊቀ ፡ መላእክት ፡ ሶበ ፡ ይፈኢዮሙ ፡ ለደቂቅ ፡
 እንዘ ፡ ይቀውሙ ፡ ይቤሎ ፡ ለንጉሥ ፡ ከሢቲጦስ ፡ ምን
 Fol. 164a. ተ ፡ ገብሩ ፡ እሉ ፡ ሕፃናት ፡ ወነገሮ ፡ ንጉሥ ፡ ነፍ ፡ ሎ ፡
 ዘኮነ ፡ ወይቤሎ ፡ ሚካኤል ፡ በእማንኑ ፡ ኢያእመርክሙ ፡ 15
 ዘኮነ ፡ ብእሲሁ ፡ ወይቤሎ ፡ ንጉሥ ፡ አምጽእዎሙ ፡ ሊ
 ተ ፡ ለእሉ ፡ ወይቤሎ ፡ እሉ ፡ እሙንቱ ፡ እለ ፡ ቀተሉ ፡
 ወይቤሎ ፡ ሚካኤል ፡ በኅቤነሰ ፡ ሶበ ፡ ይከውን ፡ ከመዝ ፡
 ወይመውት ፡ ብእሲ ፡ ወኢያአምሩ ፡ ዘኮነ ፡ ናመጽአ ፡ ለ
 ውእቱ ፡ ብእሲ ፡ ዘሞተ ፡ ማእከለ ፡ ወንሴአሎ ፡ ወውእቱ ፡ 20
 ይትናገር ፡ ምስሌነ ፡ ወይነግረነ ፡ ዘቀተሎ ፡ ወይእዜኒ ፡
 እመ ፡ ፈቀድክ ፡ ታእምር ፡ ጽድቀ ፡ ያምጽእዎ ፡ ለውእቱ ፡
 ዘሞተ ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ ወንሴአሎ ፡ ወውእቱ ፡
 ይትናገር ፡ ምስሌነ ፡ ወናእምር ፡ ዘቀተሎ ፡ ወበጊዜሃ ፡
 አዘዘ ፡ ንጉሥ ፡ ያምጽእዎ ፡ ለዘ ፡ ሞተ ፡ ማእከለ ፡ ወይቤ 25
 ሎ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ለዳንኤል ፡ ዘይንእስ ፡
 እኑሆሙ ፡ ሖር ፡ ወበሎ ፡ ለዝንቱ ፡ ምውት ፡ በስመ ፡ እ
 ግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ንጉሠ ፡ ሰማይ ፡ ወምድር ፡

ንግረኒ ፡ ዘኮንከ ፡ ወገብረ ፡ ውእቱ ፡ ወልድ ፡ ንኡስ ፡ ከ
 ግሁ ፡ ወእግዚአብሔር ፡ መፍቀሬ ፡ ሰብእ ፡ ፈቀደ ፡ ይሰ
 ባሕ ፡ ስሙ ፡ ቅዱስ ፡ በኩሉ ፡ መካን ፡ ወይእመኑ ፡ ቦቱ ፡
 ወእግብእ ፡ ነፍሰ ፡ ውእቱ ፡ ብእሲ ፡ ዳግመ ፡ ወሐይወ ፡ በእ
 ንተ ፡ መድኅኒተ ፡ ንጉሥ ፡ ወለኩሉሙ ፡ ሰብእ ፡ ይእቲ ፡ 5
 ብሔር ፡ ወከልሐ ፡ ውእቱ ፡ ብእሲ ፡ ወይቤ ፡ አልለከ ፡ ከ
 ሂቲጦስ ፡ ንጉሥ ፡ እስመ ፡ ደፈርከ ፡ ወነበርከ ፡ ምስለ ፡
 ሊቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ ኀይል ፡ ሰማ
 ያት ፡ ወእሉኒ ፡ ዕደው ፡ እለ ፡ ተአገልክምሙ ፡ ቅዱሳን ፡
 ወንጽሐን ፡ ወአልቦሙ ፡ ኀጢአተ ፡ ወአከ ፡ እሙንቱ ፡ 10
 እለ ፡ ቀተሉኒ ፡ አላ ፡ አቅረብ ፡ ነሰከኒ ፡ ወሞትኩ ፡ ወሰእ
 ንተ ፡ ዘተኅርዩ ፡ እሉ ፡ ዕደው ፡ ረከበተኒ ፡ ዛቲ ፡ ዐባይ ፡
 ሠናይት ፡ ወኮንኩ ፡ ድልወ ፡ እርአዮ ፡ ለሊቀ ፡ መላእክ
 ት ፡ ቅዱስ ፡ ሚካኤል ፡ ወይእዜኒ ፡ ናሁ ፡ ርኢክሙ ፡ ተ
 አምረ ፡ እግዚአብሔር ፡ ተመደጡኬ ፡ ኀቤሁ ፡ በኩሉ ፡ 15
 ልብክሙ ፡ ወኅድጉ ፡ እምኔክሙ ፡ ዘንተ ፡ ፍትወተ ፡ ወዘ
 ንተ ፡ አማልክተ ፡ ምውታኒ ፡ እለ ፡ አልቦሙ ፡ ነፍሰ ፡ ከመ ፡
 ይስረይ ፡ ለክሙ ፡ እግዚአብሔር ፡ ኀጢአትክሙ ፡ ዘትከ
 ት ፡ ወሊተኒ ፡ ዐቢዩ ፡ ጸጋ ፡ ረከበተኒ ፡ እስመ ፡ ርኢክም ፡
 ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ በእንተ ፡ እሉ ፡ ዕደው ፡ 20
 ቅዱሳን ፡ ወበጊዜሃ ፡ ሐረ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡
 ውስተ ፡ አርያም ፡ በዐቢይ ፡ ስብሐት ፡ ወርአዮ ፡ ንጉሥ ፡
 ወኩሉ ፡ ሕዝብ ፡ እንዘ ፡ የዐርግ ፡ ውስተ ፡ ሰማይ ፡ ወወ
 ሰደ ፡ ምስሌሁ ፡ ነፍሶ ፡ ለዘ ፡ ሞተ ፡ ወንጉሥ ፡ ወኩሉ
 ሙ ፡ ፈርሁ ፡ ፈድፋድ ፡ ወእምድኅረ ፡ ጉንዱይ ፡ ገብእ ፡ 25
 ልቡ ፡ ለንጉሥ ፡ እምፍርሀት ፡ በእንተ ፡ ዐቢይ ፡ መንክር ፡
 ዘርእየ ፡ ወተንሥእ ፡ ወሰዓሞ ፡ አፋሁ ፡ ለዮሐንስ ፡ ወ
 ይቤ ፡ ቡርክት ፡ ሰዓት ፡ እንተ ፡ ቦእክሙ ፡ ውስተ ፡ ዛቲ ፡

Fol. 164 b.

Fol. 165a. ሀገር ፡ ወ | ንስእለክሙ ፡ ትንግሩን ፡ አምላክክሙ ፡ ዘተአ
 ምኑ ፡ ቦቲ ፡ ከመ ፡ ንሕነኒ ፡ ንእመን ፡ ቦቲ ፡ ወንድኅን ።
 ወይቤሉሙ ፡ ዮሐንስ ፡ ንሕነሰ ፡ ነአምን ፡ በእግዚእነ ፡
 ኢየሱስ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ ሕያው ።
 ወክልሉ ፡ ንጉሥ ፡ ወክሉሙ ፡ ሕዝብ ፡ እንዘ ፡ ይብሉ ፡ 5
 በአማን ፡ አምላክ ፡ ሕያው ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወአል
 ቦ ፡ አምላክ ፡ ዘእንበሌሁ ። ወይቤሉ ፡ ዮሐንስ ፡ ለንጉሥ ፡
 ተንሥእ ፡ ወለአክ ፡ ኅበ ፡ ቂስጠንጢኖስ ፡ ንጉሥ ፡ ሮም ፡
 ወንግሮ ፡ ክሉ ፡ ወሰአሉ ፡ ከመ ፡ ይፈኑ ፡ ለነ ፡ አሐደ ፡
 እምኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ብሔሩ ፡ ዘይሜህረክሙ ፡ ወ 10
 ያጠምቀክሙ ፡ በስመ ፡ አብ ፡ ወልድ ፡ ወመንፈስ ፡ ቅዱ
 ስ ። ወለአክ ፡ ንጉሥ ፡ ከሢቲመስ ፡ ኅበ ፡ ቂስጠንጢኖስ ፡
 ንጉሥ ፡ እንዘ ፡ ይብል ፡ ከመዝ ፡ ከሢቲመስ ፡ ዘተሰምየ ፡
 ንጉሥ ፡ ይትኅበል ፡ ይልአክ ፡ ለንጉሥ ፡ ዐቢየ ፡ አኅዜ ፡
 ቂስጠንጢኒያ ፡ ገብሩ ፡ ለኢየሱስ ፡ ክርስቶስ ፡ ሰላም ፡ ለ 15
 ከ ፡ አ ፡ ወዐባይ ፡ ጸጋ ፡ እንተ ፡ ረከበተነ ፡ እምኅበ ፡ እግ
 ዚአብሔር ፡ ጌር ። ወተዘከረነ ፡ ወአንገፈነ ፡ እምተቀንዮ ፡
 ለአማልክት ፡ ርኩሳን ፡ ወሚጠነ ፡ ኅቤሁ ፡ በእንተ ፡ ዕበየ ፡
 ጎሩቱ ፡ ዘኢይት ፡ ጐለቀ ፡ ወስእለቱ ፡ ለዐቢይ ፡ ሊቀ ፡
 መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ዘረሰየኒ ፡ ድልወ ፡ እርአ 20
 ዮ ፡ በአዕይንቲየ ፡ ወረሰዮ ፡ ለምውት ፡ ይትናገር ፡ ምስ

Fol. 165b. ሌነ ፡ አፈ ፡ በአፍ ፡ እምድኅረ ፡ ሞተ ። ወእምዝ ፡ ሐረ ፡
 ውስተ ፡ አርያም ፡ በዓቢይ ፡ ስብሐት ፡ እንዘ ፡ ይፈኡዮ ፡
 ክሉ ። ወዓዲ ፡ ንስእል ፡ ዕበየክ ፡ ትፈኑ ፡ ለነ ፡ አሐደ ፡
 እምኤጲስቆጶሳት ፡ እለ ፡ ምክናንክ ፡ ከመ ፡ ያብርህ ፡ ላዕ 25
 ሌነ ፡ በብርሃነ ፡ ሀይማኖት ፡ ርትዕት ፡ ወይንግረነ ፡ ፍኖተ ፡
 እንተ ፡ ታበጽሕ ፡ ኅበ ፡ እግዚአብሔር ፡ ወየሀበነ ፡ ማኅተ
 መ ፡ ቅዱስ ። ወእመ ፡ ዘንተ ፡ ገበርክ ፡ ለነ ፡ ትነሥእ ፡ ዓ

ቢየ ፡ አክሊለ ፡ በኅበ ፡ ክርስቶስ ፡ በእንተ ፡ ዝንቱ ፡ መድ
 ኅኒት ፡ ለንጉሥ ፡ መሀይምን ፡ በእንተ ፡ ኅይሉ ፡ ለክርስ
 ቶስ ፡ ንጉሠ ፡ ኩሉ ። ወበፍሥሐ ፡ ዐቢይ ፡ ነሥኦ ፡ ለይ
 እቲ ፡ መጽሐፍ ፡ ቂስጠንጢኖስ ፡ ንጉሥ ፡ ወአንበባ ፡ ወ
 አንከረ ፡ ፈድፋድ ፡ በእንተ ፡ ዘኮነ ፡ ወሰብሐ ፡ ለእግዚአ 5
 ብሔር ፡ ወዐባይ ፡ ጽሂቅ ፡ ጸሐፊ ፡ ኅበ ፡ ቅዱስ ፡ ዮሐንስ ፡
 ሊቀ ፡ ጳጳሳት ፡ ዘኤፌሶን ፡ እንዘ ፡ ይብል ፡ ቅድመ ፡ ኩሉ ፡
 እስዕም ፡ እደዊክ ፡ ቅዱሳተ ፡ እለ ፡ ይእኅዛ ፡ ሥጋሁ ፡ ለ
 ወልደ ፡ እግዚአብሔር ፡ በአማን ። ዓበይ ፡ ፍሥሐ ፡ ዘኮ
 ነ ፡ ለነ ፡ እምኅበ ፡ እግዚአብሔር ፡ ናሁ ፡ ልአክነ ፡ ኅቤክ ፡ 10
 እስመ ፡ ነአመር ፡ ከመ ፡ ትትፌሣሕ ፡ ወትወስክ ፡ ፈድፋ
 ደ ፡ ወንፈቅድ ፡ ትጾር ፡ ጸማ ፡ ወትደለው ፡ በኩሉ ፡ ልብ
 ከ ፡ እስመ ፡ ታአምር ፡ ከመ ፡ ኢይወድቅ ፡ ጸማክ ፡ እስመ ፡

Fol. 166a. ትገብር ፡ በእንተ ፡ ክርስቶስ ፡ ዘጸመወ ፡ በእንተ ፡ ሰብእ ፡
 ወተአዘዝ ፡ ለሊክ ፡ ወሐር ፡ ሀገረ ፡ ዲድያስ ፡ ከመ ፡ ትፈ 15
 ውስ ፡ ሕመማነ ፡ እለ ፡ ህየ ፡ በስሙ ፡ ለክርስቶስ ፡ ወትከ
 ልአሙ ፡ እምተቀንዮ ፡ ለአማልክት ፡ ርኩሳን ፡ ወታጠም
 ቆሙ ፡ በስመ ፡ ኦብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወ
 ዝንቱ ፡ ይከውነክ ፡ ምክሐ ፡ በኅበ ፡ ክርስቶስ ፡ ወመላእ
 ክቲሁ ፡ ቅዱሳን ፡ ከመ ፡ ትድኅኑ ፡ ኅቡረ ፡ በኅይሉ ፡ ለክ 20
 ርስቶስ ፡ አምላክነ ። ዘንተ ፡ መጽሓፈ ፡ ለአክ ፡ ንጉሥ ፡
 ቂስጠንጢኖስ ፡ ለአባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘኤፌ
 ሶን ። ወካልእት ፡ መልአክክት ፡ ዘከሢቲጦስ ፡ ንጉሥ ።
 ወሊቀ ፡ ጳጳሳት ፡ አንቢቦ ፡ መጽሐፈ ፡ ተፈሥሐ ፡ ፈድፋ
 ደ ፡ በእንተ ፡ ተመይጦቶሙ ፡ ለኩሉ ፡ ኦዲያም ። ወሶቤ 25
 ሃ ፡ ነሥኦ ፡ ምስሌሁ ፡ ዲያቆናተ ፡ ወቀሲስ ፡ ወአናጉንስ
 ጢስ ፡ ወሠለስተ ፡ መጻሕፍተ ፡ ጸሎት ፡ ወ ፲ ወ ፪ ፡ መ
 ምህራነ ፡ ወነሥኦ ፡ ምስሌሁ ፡ በዘ ፡ ይትገበር ፡ ምስጢር ፡

ወማእደ፡ ዘወርቅ፡ ወርባዕተ፡ ጽዋዓተ፡ ብሩር፡ ወሠለ
 ስተ፡ ጽዋዓተ፡ ወርቅ፡ ወሰበን፡ ዘሓሪር፡ ወመክደን፡
 ዘዲባግ፡ ወአርባዕተ፡ ወንጌላተ፡ ወመጽሐፈ፡ ጳውሎስ፡
 ወግብረ፡ ሐዋርያት፡ ወመጽሐፈ፡ መዝሙር፡ ፍጹመ፡
 ነሉ፡ ዘይትፈቀድ፡ ለቤተ፡ ክርስቲያን፡ ወጸለዩ፡ ወሐ 5
 Fol. 166b. ሩ፡ በፍ፡ ሞት፡ እንዘ፡ ይትፈሥሑ፡ ወሶበ፡ አልጸቁ፡
 ሀገረ፡ ነገርዎ፡ ለንጉሥ፡ ምጽአቶሙ፡ ለሊቃነ፡ ጳጳሳት፡
 ወእለ፡ ምስሌሁ፡ ወተፈሥሑ፡ ንጉሥ፡ ወዮሓንስ፡ ወ
 ነሉሙ፡ ሕዝብ፡ ወወፅኡ፡ ይትራክብዎ፡ ለሊቀ፡ ጳጳ
 ሳት፡ ወሶበ፡ ቀርቡ፡ ኅቤሁ፡ ሰገዱ፡ ሎቱ፡ ንጉሥ፡ ወ 10
 ነሉ፡ ሕዝብ፡ ወተባረኩ፡ በኅቤሁ፡ ወነገሮ፡ ንጉሥ፡
 ለሊቀ፡ ጳጳሳት፡ ነሉ፡ ዘከነ፡ ወአርአዮ፡ ዮሐንስሃ፡ ወ
 ይቤሉ፡ በእንተ፡ ዝንቱ፡ ወአኅዊሁ፡ ተሳህለነ፡ እግዚ
 ኣብሔር፡ ወከማሁ፡ ሐሩ፡ በዐቢይ፡ አስተርክቦ፡ ውስ
 ተ፡ ሀገር፡ ወአስተብቀሎ፡ ንጉሥ፡ ለሊቀ፡ ጳጳሳት፡ ከ 15
 መ፡ ይበእ፡ ጽርሐ፡ እስመ፡ ዓዲሆሙ፡ ኢሐነጹ፡ ቤተ፡
 ክርስቲያን፡ በይእቲ፡ ሀገር፡ ወበሳኒታ፡ ይቤሉ፡ ሊቀ፡
 ጳጳሳት፡ ለንጉሥ፡ ንሕንጽ፡ ቤተ፡ ክርስቲያን፡ ወይቤ
 ሉ፡ ንጉሥ፡ ሀሉ፡ መካን፡ ሐዲሳ፡ ኅበ፡ ይትሐነጽ፡ ተ
 ንሥእ፡ ንርይ፡ ለእመ፡ ይደሉ፡ ወንሬሲዮ፡ ቤተ፡ ክርስ 20
 ቲያን፡ ወሐሩ፡ ኅቡረ፡ ወርእይዎ፡ ለውእቱ፡ መካን፡ ኅ
 በ፡ ዩሐንጹ፡ ወሠምረ፡ ሊቀ፡ ጳጳሳት፡ ወእዘዘ፡ ንጉሥ፡
 አዋዴ፡ ዘይሰብክ፡ ውስተ፡ ነሉ፡ ሀገር፡ ከመ፡ ይምጽ
 ኡ፡ ነሉ፡ ሰብእ፡ ወይግበሩ፡ ቤተ፡ ክርስቲያን፡ እመሂ፡
 ባዕል፡ ወእመሂ፡ መኩንን፡ ወእመሂ፡ ነዳይ፡ ወንጉሥኒ፡ 25
 Fol. 167a. ይትገበር፡ በእ፡ ደሁ፡ ከመ፡ ነሉሙ፡ ተስፈው፡ ይንሣ
 እ፡ በረከተ፡ እምኅበ፡ ክርስቶስ፡ ወበፈቃደ፡ እግዚኣብ
 ሔር፡ ፈጸሙ፡ ሕንጻት፡ በ ፲ ወ ፯፡ ዕለት፡ ወሊቀ፡ ጳጳ

ሳት፡ ቀደሳ፡ ለይእቲ፡ ቤተ፡ ክርስቲያን፡ በሰማ፡ ለቅድ
 ስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለእግዚእነ፡ ወርኢዮ፡
 ብዙኅ፡ ሕዝብ፡ እለ፡ ይጠመቁ፡ ይቤ፡ ንጉሥ፡ በአይቲ፡
 ታጠቆሙ፡ ለእሉ፡ እምቅድመ፡ ይትሐንጽ፡ ምጥማቃ
 ት፡ ዘቤተ፡ ክርስቲያን፡ አውሥኣ፡ ጠቢብ፡ ዮሐንስ፡ 5
 ወይቤሉሙ፡ ለንጉሥ፡ ወለሊቀ፡ ጳጳሳት፡ ሀሉ፡ ባሕር፡
 እንተ፡ ምስራቀ፡ ሀገር፡ ወይመስለኒሰ፡ ዘይደሉ፡ ለዝን
 ቱ፡ ዓቢይ፡ ክብር፡ ወበጊዜሃ፡ መጽሐ፡ ቃል፡ እምሰማ
 ይ፡ ወሰምዑ፡ ነሉሙ፡ ዘይብል፡ ዝንቱ፡ ዘነሥኣ፡ እ
 ምኅብ፡ እግዚአብሔር፡ ዮሐንስ፡ ወልደ፡ ላእክ፡ ወንጉ 10
 ሥ፡ ወሊቀ፡ ጳጳሳት፡ ወነሉ፡ ሕዝብ፡ ሰሚዖሙ፡ አንክ
 ሩ፡ ወይቤሉ፡ ይትጋባእ፡ ነሉ፡ ሕዝብ፡ ለቡራኬ፡ ወጸ
 ለየ፡ ሊቀ፡ ጳጳሳት፡ በዕሌሆሙ፡ ፍጹሙ፡ ጥምቀተ፡
 ወኮነ፡ ዐቢይ፡ ተአምር፡ በይእቲ፡ ዕለት፡ ሶበ፡ ቀርብ፡
 ይኅተሞሙ፡ ሰምዑ፡ ነሉሙ፡ ሕዝብ፡ ቃል፡ እምያት፡ 15
 ዘይብል፡ ቅዳሴ፡ ምስለ፡ ሊቀ፡ ጳጳሳት፡ ወፈጺሞ፡ ጸ
 ሉተ፡ አዘዘሙ፡ ለነሉ፡ ሕዝብ፡ ይረዱ፡ ውስተ፡ ምጥ
 ማቃት፡ ወተወርው፡ ነሉሙ፡ ውስተ፡ ማይ፡ እንዘ፡
 ይኬልሉ፡ ወይብሉ፡ ንጠመቅ፡ በስመ፡ አብ፡ ወወልድ፡
 ወመንፈስ፡ ቅዱስ፡ ወተጠሚቆሙ፡ ንጉሥ፡ ወነሉ 20
 ሉ፡ ሕዝብ፡ ቦኣ፡ ሊቀ፡ ጳጳሳት፡ ውስተ፡ ቤተ፡ ክርስቲ
 ያን፡ ወሢሞ፡ ለዮሐንስ፡ ኤጲስ፡ ቆጶስ፡ ወለሠለስቱ፡
 አኅዊሁ፡ አሐደ፡ ቀሲሰ፡ ወክልኤ፡ ዲያቆናተ፡ ወቦቱ፡
 ንጉሥ፡ ወልደ፡ ዘስሙ፡ አግላስ፡ ወረሰዮ፡ ዲያቆን፡
 ወነሉ፡ ሕዝብ፡ ይትፈሥሉ፡ በእግዚአብሔር፡ ወአ 25
 ኅዘ፡ ሊቀ፡ ጳጳሳት፡ ይሠራዕ፡ ቅዳሴ፡ ወአንከሩ፡ ንጉ
 ሥ፡ ወነሉ፡ ሕዝብ፡ በዘርእዩ፡ ወሰምዑ፡ እስመ፡ ኢር
 ኢዩ፡ ዘከመዝ፡ ግብረ፡ ወኢሰምዑ፡ ዘከመዝ፡ ነገረ፡

Fol. 167b.

እስመ : ዝንቱ : ቀዳሚሁ : ዘተውህበ : ቀርባኝ : በውእ
ቱ : ብሔር : ወተመጢዎሙ : ከሉሙ : እምስጢር : ቅ
ዱስ : ወሀበሙ : ሊቀ : ጳጳሳት : ሰላመ ። ወለለ : አሐዱ :
አሐዱ : አተው : ውስተ : ማኅደሮሙ : ወነበረ : ሊቀ :
ጳጳሳት : ኅቤሆሙ : ወርኅ : ፍጹመ : እንዘ : ይገሥጸሙ : 5
ወይሚህሮሙ : ከሉ : ሥርዓተ : ቤተ : ክርስቲያን ። ወ
እምዝ : አተው : ብሔሮ : በዓቢይ : ፍሥሐ ። ወንጉሥስ :
ከሂቲጦስ : ወከሉሙ : ሕዝብ : ሰብሕዎ : ለእግዚአብሔ
ር : ወአክበርዎ : ለቅዱስ : ዮሐንስ : ኤጲስ : ቀጳስ : ወለአኅ
ዊሁ : እስመ : ይትወሰኩ : ለትምህርተ : እግዚአብሔር ። 10

Fol. 168a.

ወእምድኅ | ረ : ሕዳጥ : መዋዕል : ይቤሉ : ቅዱስ :
ኤጲስ : ቆጶስ : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን :
በስሙ : ለሚካኤል : ሊቀ : መለእክት : ወይቤሉ : ንገ
ሥ : አበ : ግበር : ፈቃደክ : ናሁ : ንሕነ : ድልዋን : ንስ
ማዕክ : ወቅዱስ : ኤጲስ : ቆጶስ : ዮሐንስ : ሰረራ : ለቤተ : 15
ክርስቲያን : ወከሉ : ሰብአ : ሀገር : ይትራድኡ : ምስሌ
ሁ : ወበዐቢይ : ጽሂቅ : ፈጸሙ : በሰመንቱ : አውራኅ :
ወቅዱስ : ኤጲስ : ቆጶስ : ቀደሰ : ለቤተ : ክርስቲያን : አ
ሙ : ፲ ወ ፪ : ለወርኅ : ኅዳር : በስሙ : ለቅዱስ : ሚካኤ
ል : ሊቀ : መለእክተ : ወኅበረ : በዓሉ : ለቅዱስ : ሚካ 20
ኤል : ምስለ : ቅዱሴ : ቤተ : ክርስቲያን : ወእምድኅረ :
ቅደሴ : ሖሩ : ኤጲስ : ቆጶስ : ወንጉሥ : ወከሉ : ሕዝብ :
ኅበ : ቤተ : ኔሮስ : ጠዓት : ወነሠትዎ : ወአውዐዩ : መ
ንበሮ : ለኔሮስ : ወጋኔን : ዘይኅድር : ውስተ : ጣዖቱ :
ከልሐ : ወይቤ : አጸመውከኒ : ፈድፋድ : አዮሐንስ : ወ 25
አውግእከኒ : እማኅደርዩ : ወአዘዘ : ንጉሥ : ይሕንጹ :
ዐባዩ : ቤተ : ክርስቲያን : ኅበ : ውእቱ : መከን : ወረሰይ
ዋ : በስመ : ሐዋርያት ። ወቅዱስ : ዮሐንስ : ያጸንዖሙ :

ለኩሉሙ፡ ውስተ፡ ሀይማኖት፡ ወያክብርዎ፡ ኩሉሙ።
 ወሰሚያ፡ ቂስጠንጢኖስ፡ ንጉሥ፡ በእንተ፡ ኩሉ፡ ጊሩ
 ት፡ ዘገብረ፡ ዮሐንስ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ወለአ
 Fol. 168b. ክ፡ ኅቤሁ፡ መጽሐፈ፡ እንዘ፡ ይስእሉ፡ ከመ፡ ይባርክ፡
 ላዕሌሁ፡ ወላዕለ፡ መንግሥቱ፡ ወሰመዮ፡ ባቲ፡ ዳንኤል፡ 5
 ሐዲስ፡ ነሣቴ፡ አማልክት። ወብሔረ፡ አብድያኖስ፡ ይ
 ሁቡ፡ ምሕረተ፡ ኩሉ፡ ዕለተ፡ በኩሉ፡ መዋዕሊሁ፡ ለቅ
 ዱስ፡ ዮሐንስ፡ በእንተ፡ ብዝሃ፡ ተአምር፡ ዘገብረ፡ እግ
 ዚአብሔር፡ በእደዊሁ።

ርእዩኬ፡ አፍቀራንዩ፡ ኅይሉ፡ ለእግዚአብሔር፡ ወ 10
 ሣህሉ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ይትረክ
 ብ፡ ስእለቱ፡ ለሚካኤል፡ በእንተ፡ ፍሬ፡ ኩሉ፡ ዘርአ፡
 ገራውህ። ወበስእለቱ፡ ለሚካኤል፡ ዕፀው፡ ይሁቡ፡ ፍ
 ሬሆሙ፡ ይትረክብ፡ ስእለቱ፡ ለሚካኤል፡ ላዕለ፡ አሕማ
 ር፡ ሶበ፡ ይነግዱ፡ ወያዓር፡ ይትረክብ፡ ስእለቱ፡ ለሚ 15
 ካኤል፡ ለእለ፡ ይዓይሉ፡ ውስተ፡ አድባር፡ ከመ፡ ያጽን
 ሆሙ፡ ለፍልስቶሙ፡ ይትረክብ፡ ስእለቱ፡ ለሚካኤል፡
 ኅበ፡ ይትጋብኡ፡ መነከሳት፡ የሃብ፡ ሰላመ፡ ማእከሉሙ።
 ይትረክብ፡ ስእለቱ፡ ለሚካኤል፡ ላዕለ፡ ጸሎቶሙ፡ ለኤ
 ጲስ፡ ቆጶሳት፡ ወቀሳውስት፡ ወዲያቆናት፡ ዲበ፡ ማአድ፡ 20
 ይትረክብ፡ ጸሎቱ፡ ለሚካኤል፡ ዘይረድአሙ፡ ለግፉዓን፡
 ወለእለ፡ ውስተ፡ መዋቅሕት። ይትረክብ፡ ጸሎቱ፡ ለ
 ሚካኤል፡ ዘይረድአሙ፡ ለእለ፡ ውስተ፡ መንሱት። ወ
 ያጸንሆሙ፡ ለሕያዋን፡ በመንዳቤሆሙ፡ ወይስእሉ፡ ለእ
 ግዚአብሔር፡ በእንተ፡ ምውታን፡ ከመ፡ ይምሐሮሙ፡ 25
 Fol. 169a. ለመኑ፡ እምጸድቃን፡ ዘኢመጽአ፡ ኅቤሁ፡ ሚካኤል፡
 ወዘኢረድአ፡ በኩሉ፡ ምንዳቤሁ። ወመኑ፡ እመሰማዕ
 ት፡ ዘኢመጽአ፡ ኅቤሁ፡ ሊቀ፡ መላእክት፡ ወኢረድአ

ሙ፡ በኩሉ፡ ምንዳቤሆሙ፡ ወሐዘኖሙ፡ ወሥቃሩሙ፡ ።
 ናሁኬ፡ ፍቁራኒ፡ አእመርነ፡ ፍቅሮ፡ ለእግዚአብሔር፡
 ላዕለ፡ ሰብእ፡ ወስእለቱ፡ ለሚካኤል፡ ሊቀ፡ መለክከት፡
 እስመ፡ ይተነብል፡ ለኩሉ፡ ሰብእ፡ ወይስእል፡ በእንቲአ
 ሆሙ፡ ቅድመ፡ እግዚአብሔር፡ አብ፡ ከመ፡ ይምሐሮ 5
 ሙ፡ ለኩሉሙ፡ ወይስርሐሙ፡ ወለነኒ፡ ይምሐረነ፡ በእ
 ንቲአሁ፡ ከመ፡ ይምጽአነ፡ ፈድፋድ፡ ወይስአል፡ በእን
 ቲአነ፡ ቅድመ፡ እግዚአብሔር፡ ወንፋቀር፡ በበይናቲነ፡
 በፍቅረ፡ እግዚአብሔር፡ ወነሀሉ፡ ኩልነ፡ በአሐዱ፡ ፍ
 ቅር፡ ወኢንደይ፡ ውስተ፡ አፉነ፡ ሕብለ፡ እስመ፡ እኩ 10
 ይ፡ መዝገብ፡ ይእቲ፡ ሕብል፡ ወጽይእት፡ ኅጢአት፡
 ዝሙት፡ ወምንንት፡ በቅድመ፡ እግዚአብሔር፡ ወመላ
 እክቲሁ፡ ወሞት፡ ወንዴት፡ ለነፍስ፡ ወቅንአት፡ ፍቁ
 ሬ፡ ለሰይጣን፡ ወጽልእ፡ ለእግዚአብሔር፡ ወመለእክ
 ቲሁ፡ ወታጸልአሙ፡ ለክርስቲያን፡ ወዓርኩ፡ ለሐጉል፡ 15
 ወይእዜኒ፡ አኅዊነ፡ ንግድፍ፡ እምኔነ፡ ፍኖተ፡ ርኩሰ፡
 Fol. 169b. ወንሐር፡ በፍኖት፡ ሠናይ፡ ወምሕዋር፡ ርቱዕ፡ ወ | ንሐ
 ር፡ ዘእንበለ፡ ኅጢአት፡ ወዘእንበለ፡ ነውር፡ ኢኮነ፡ አ
 ውስቦ፡ ንጹሕ፡ ዘያረኩሶ፡ ለሰብእ፡ እምአመ፡ ኮነ፡ ርእ
 ዩ፡ ሙሴ፡ አመ፡ ተናገረ፡ ምስለ፡ እግዚአብሔር፡ 20
 ወ ፩፡ ቃለ፡ ወቦቱ፡ ብእሲተ፡ ወውሉደ፡ ወኢኮኖ፡ ዕቅ
 ፍተ፡ ለበአቱ፡ ውስተ፡ ሠናይ፡ ወባሕቱ፡ ኢያጽንዐ፡
 ቃሉ፡ ፈድፋድ፡ ዳእሙ፡ ዝንቱ፡ ይአክል፡ ስምዐ፡ ዘ
 ብሉይ፡ ወዘሐዲስ፡ ዳእሙ፡ ንፈጽም፡ ነገረ፡ ወንቅረብ፡
 ንግበር፡ በዓለ፡ ዮም፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእ 25
 ክት፡ እስመ፡ ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይ
 በልዕ፡ ወይስቲ፡ ወይትፌሣሕ፡ ባሕቲቱ፡ ወይድኅሙ፡
 ለነዳያን፡ ወምስኪናን፡ ርኩባኒሆሙ፡ ወጽሙአኒሆሙ፡ ።

ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይለብስ፡ አልባስ፡
 ክብር፡ ወነዳይሰ፡ ዕራቁ፡ ይቁርር፡ በአስሐቲያ ። ዝንቱ፡
 በዓል፡ ኢይፈቅድ፡ ሰብኣ፡ እለ፡ ይደለው፡ ለአብያተ፡
 ስርግው፡ ወነዳይሰ፡ ይስክብ፡ አፍኣ፡ በቀራ ። ዝንተ፡
 በዓል፡ ኢይፈቅድ፡ ዘይበልዕ፡ በፍሥሓ፡ እንዘ፡ ይጌነ 5
 ስ፡ ነዳይ፡ በውስተ፡ መዋቅሕት ። ዝንቱ፡ በዓል፡ ኢይ
 ፈቅድ፡ ዘይረፍቅ፡ ባሕቲቱ፡ እንዘ፡ ይደዊ፡ ነዳይ፡ ወ
 ኢይረክብ፡ ዘይኅውጾ፡ እሉ፡ ትእዛዝ፡ ጽሑፍ፡ ውስተ፡
 Fol. 170a. ወንጌል ። ወይእዜኒ፡ አኅዊነ፡ ንስኣሉ፡ ለሚክኤል፡ |
 ሊቀ፡ መላእክት፡ በርቱዕ፡ ልብ፡ ከመ፡ ይንሣእ፡ ለነ፡ 10
 ጸጋ፡ በቅድመ፡ እግዚአብሔር ። ወዓዲ፡ እብለክሙ፡
 ከመ፡ ይቀውም፡ ዓለም፡ በስእለቱ፡ ለሚክኤል፡ ወቅ
 ድስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለእግዚእነ ። ወይእ
 ዜኒ፡ ንሰብሐሙ፡ በስብሐት፡ ዘይደሉ፡ ለዝንቱ፡ በዓል፡
 እስመ፡ ንሬኢ፡ ከመ፡ ቀርብ፡ ጊዜሁ፡ ከመ፡ ይቅረቡ፡ 15
 ወይፈጽሙ፡ ምስጢረ፡ ቅዱስ፡ ወንሰብሐ፡ ለዘ፡ ይደል
 ም፡ ነሉ፡ ስብሐት፡ እግዚእነ፡ ወአምላክነ፡ ወመድኅኒ
 ነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሉቱ፡ ይደሉ፡ ነሉ፡ ስብሐት፡
 ወነሉ፡ ክብር፡ ወነሉ፡ ሰጊድ፡ ወለአብ፡ ምስሌሁ፡ ወ
 መንፈስ፡ ቅዱስ፡ ማሕየዊ፡ ዘዕሩይ፡ ምስሌሁ፡ ይእዜኒ፡ 20
 ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሚን ።

ስብሐት፡ ለእግዚአብሔር፡ ለዓለም ።

COPTIC FORMS

OF GREEK AND OTHER WORDS WHICH OCCUR IN THE THREE ENCOMIUMS ON SAINT MICHAEL.

Coptic.	Greek etc.	Passages.
ΑΒΒΑ	ⲁⲃⲃⲁ, 'Αββᾶ	1.4; 63.2; 83.3; 125.16.
ΑΓΑΘΟΣ	ἀγαθός	19.11; 30.4; 35.23; 36.18; 42.14; 56.15; 81.20; 104.14; 107.22; 109.5; 114.24; 121.8; 135.5; ΜΕΤΑΓΑΘΟΣ 11.17; 30.9; 81.22; 11.8; 19.28; 25.17; 31.26; 32.17; 47.19; 49.12; 52.12; 94.21; 107.8; 116.22.
ΑΓΑΘΟΝ	ἀγαθόν	
ΑΓΑΠΗ	ἀγάπη	1.11; 9.21; 22.27; 24.25; 25.10; 26.3; 28.13; 29.23; 45.10; 49.27; 51.10; 54.11; 56.2; 96.7; 97.17; 102.28; 103.11; 115.23; 116.21; 117.1; 118.14; 120.10; 128.3. 39.17.
ΑΓΑΠΗΤΟΣ	ἀγαπητός	
ΑΓΓΕΛΟΣ	ἄγγελος	1.6; 7.15; 9.8; 11.5; 14.2; 19.10; 94.2; &c.
ΑΓΓΕΛΙ	ἄγγελαι	116.4; 121.4; 122.3.
ΑΓΓΕΛΙΚΗ	ἀγγελική	113.18.
ΑΓΙΑ	ἅγια	60.24; 63.8; 64.24.
ΑΓΙΑΖΙΝ	ἀγίζω	68.2; 84.21; 87.2.

Coptic.	Greek etc.	Passages.
ΑΓΙΑΣΜΟΣ	ἁγιασμός	85.12; 98.7.
ΑΓΙΟΣ	ἅγιος	61.3; 73.7; 82.12; 87.15; 93.3; 130.21; &c.
ΑΓΙΟΤΑΤΟΣ	ἁγιοτατος	1.2.
ΑΓΩΝ	ἄγων	19.27; 132.27.
ΑΓΩΝΙΖΕΘΕ	ἀγωνίζομαι	54.3.
ΑΔΑΜΙΝΤΙΝΟΝ	ἀδαμάντινον	115.24; 130.3.
ΑΗΡ	ἀήρ	112.16; 129.21; 130.1.
ΑΚΤΙΝ	ἄκτιν (ἀκτίς)	116.3.
ΑΛΗΘΙΝΟΝ	ἀληθινόν	2.11.
ΑΛΗΘΩΣ	ἀληθῶς	60.24; 70.13; 71.2; 81.6; 126.10; 132.6.
ΑΛΛΑ	ἀλλά	3.20; 4.9; 5.25; 6.3; 7.13; 10.10; 20.5; 21.27; 22.7; 24.17; 25.13; 30.24; 32.28; 33.4; 34.25; 40.16; 42.18; 43.23; 46.3; 59.7; 64.7; 65.7; 66.9; 67.19; 69.12; 70.15; 73.7; 77.10; 80.6; 89.22; 90.13; 94.8; 95.6; 97.22; 98.26; 104.3; 107.9; 115.12; 119.10; 123.11; 130.2; 133.3.
ΑΛΛΟΘΕΡΙΟΥΝ	ἀλλότριον (?)	50.4.
ΑΜΗΝ	ἡμεῖς	1.23; 25.6; 31.11; 42.15; 50.13; 61.21; 63.21; 91.5; 93.18.
ΑΝΑΓΚΑΖΙΝ	ἀναγκάζω	3.18; 4.8; 70.25; 74.10.
ΑΝΑΓΚΗ	ἀνάγκη	1.22; 8.12; 19.23; 46.11; 68.25; 69.26; 88.17; 110.8; 123.17.
ΑΝΑΓΝΩΣΤΗΣ	ἀναγνώστης	83.8.
ΑΝΑΣΤΑΣΙΣ	ἀνάστασις	64.5.
ΑΝΑΤΟΛΗ	ἀνατολή	108.2.
ΑΝΑΦΟΡΑ	ἀναφορά	42.1.

Coptic.	Greek etc.	Passages.
ΑΝΑΧΩΡΙΝ	ἀναχωρέω	86.11.
ΑΝΕΧΕΣΘΕ	ἀνέχω	105.23.
ΑΝΟΜΙΑ	ἀνομία	106.1.
ΑΝΤΙΛΟΓΙΑ	ἀντιλογία	75.13.
ΑΖΙΩΜΑ	ἀξίωμα	59.3; 123.20.
ΑΠΑΝΤΑΝ	ἀπαντάω	63.10; 77.3; 83.21; 127.9; 130.12.
ΑΠΑΞ ΑΠΛΩΣ	ἀπαξ απλῶς	15.5; 21.23.
ΑΠΑΡΧΗ	ἀπαρχή	114.18.
ΑΠΑΡΧΟΣ	ἀπαρχος	103.23.
ΑΠΛΩΣ	ἀπλῶς	7.26; 15.5; 21.23; 83.16; 88.16; 97.1; 112.11; 114.20.
ΑΠΟΚΡΙΣΙΣ	ἀπόκρισις	41.11.
ΑΠΟΛΟΓΙΑ	ἀπολογία	123.1.
ΑΠΟ[Σ]ΤΑΞΕΘΕ	ἀποστατέω	69.9.
ΑΠΟΣΤΗΝΑ	ἀπόστημα	131.7.
ΑΠΟΣΤΟΛΟΣ	ἀπόστολος	1.5; 5.20; 7.9; 18.12; 49.24; 55.25; 61.6; 83.15; 85.5; 87.14; 108.26; 109.17; 133.17.
ΑΠΟΘΗΚΗ	ἀποθήκη	73.11.
ΑΡΕΤΗ	ἀρετή	1.4; 5.8; 8.28; 39.2; 51.19.
ΑΡΙΣΤΟΝ	ἄριστον	8.2; 11.9; 13.4; 16.11; 20.24; 22.9; 94.11; ΑΡΑΚΤΟΝ 94.22.
ΑΡΚΟΣ	ἀργός	23.17; ΜΕΤΑΡΚΟΣ 5.5; 26.23.
ΑΡΧΕΟΣ	ἀρχαῖος	41.22; 100.9; 105.19.
ΑΡΧΗ	ἀρχή	2.1; 5.12; 25.27; 58.7; 132.21.
ΑΡΧΗΑΓΓΕΛΟΣ	ἀρχιάγγελος	7.15; &c.
ΑΡΧΗΓΟΥΣ	ἀρχηγός	2.15; 10.17.
ΑΡΧΗΔΙΑΚΩΝ	ἀρχιδιάκονος	19.6.
ΑΡΧΗΕΠΙΣΚΟ- ΠΟΣ	ἀρχιεπίσκο- πος	1.6; 63.2; 82.12; 83.4; 84.2; 85.5; 86.9; 133.5.

Coptic.	Greek etc.	Passages.
αρχηπροφη- της (αρχηρεφρωις αρχηστρατη- γος αρχηστρατι- κος αρχηστρατ- γοϋς αρχηστρατι- κοϋς αρχηστρατυ- γοϋς	ἀρχιπροφή- της ἀρχιστρά- τηγος	55.3. 75.24; 76.4). 20.22; 65.11. 94.13; 132.9. 47.26. 80.3. 4.16; 6.20; 20.26; 21.15; 22.26; 23.3; 58.4.
αρχηστρατυ- λάτης αρχων	ἀρχιστρατη- λάτης ἄρχων	94.17. 4.15; 5.27; 7.18; 8.18; 9.1; 14.20; 36.10; 37.2; 38.4; 39.2; 40.1; 41.28; 42.4; 43.2; 44.9; 45.2; 46.6; 47.6; 57.3; 59.6; 72.15; 74.4; 75.15; 76.9; 84.15; 94.18.
ΑΣΚΙΤΗΣ ΑΣΚΥΣΙΣ ΑΣΠΑΖΕΘΕ ΑΣΠΑΣΜΟΣ ΑΣΩΜΑΤΟΣ ΑΥΛΗ	ἀσκητής ἄσκησις ἀσπάζομαι ἀσπασμός ἀσώματος αὐλή	88.5. 5.21; 88.6. 71.8; 82.14; 109.8; 122.25; 128.5. 103.24. 4.11. 7.21; 20.24; 21.13; 22.13; ΑΥΛ- ΗΟΥ 22.24; 25.26; 52.22; 118.22.
ΑΥΤΟΚΡΑΤΩΡ ΒΑΠΤΙΣΤΗΣ ΒΑΣΑΝΙΖΙΝ	αὐτοκράτωρ βαπτιστής βασανίζω	81.18. 61.4. 74.16.

Coptic.	Greek etc.	Passages.
ΒΑΣΑΝΟC	βάσανος	19.26; 88.24.
ΒΑΣΙΛΙΚΟΝ	βασιλικόν	63.13; 123.20; 134.18.
ΒΗΛΛΟΝ	βῆλλον	66.22.
ΒΗΜΑ	βῆμα	127.3.
ΒΙΑ	βία	ὡ ΒΙΛ 111.14; 113.9.
ΒΙΟC	βίος	30.11; 50.20; 76.24; 113.14.
ΒΙΤΗC	πίθος (?)	41.13.
ΒΟΗΘΙΑ	βοήθεια	100.20; 101.7; 103.16; 108.13.
ΒΟΗΘΙΝ	βοηθέω	29.20; 31.6; 52.18; 68.26; 69.25; 88.16; 110.8; 111.7; 114.2; 120.28; 123.16.
ΒΟΗΘΟC	βοηθός	11.26; 17.22; 26.4; 65.28; 73.24; 88.13; 107.20; 114.14; 119.25.
ΒΟΥΛΗ	βουλή	99.15; 100.18.
ΓΑΜΟC	γάμος	89.18; 120.8.
ΓΑΡ	γάρ	65.18; 74.16; 77.23; 81.19; 86.6; 88.19; 89.18; 90.3; 94.10; 95.26; 96.26; 98.14; 104.7; 107.27; 116.23; 118.6; 121.18; 122.5; 124.2; 125.7; 134.28; 135.1.
ΓΕΝΝΗ	καινή	89.25.
ΓΕΝΟC	γένος	8.9; 12.24; 13.17; 45.11; 55.17; 60.6; 65.17; 82.22; 90.14; 100.14; 101.20; 103.26; 119.12.
ΓΡΑΦΗ	γραφή	1.18; 4.5; 95.11; 118.14.
ΔΑΞΙC	τάξις	8.19; 24.12; 58.26.
ΔΕ	δέ	5.23; 32.12; 35.23; 43.1; 46.23; 51.18; 52.18; 56.1; 68.6; 70.25; 76.21; 77.2; 79.23; 82.13; 96.17; 109.22; 110.14; 114.2; 122.13; 123.5; 124.10; 127.4; 128.7; 129.3.

Coptic.	Greek etc.	Passages.
ΔΕΜΩΝ	δαίμων	73.5; 87.9; 101.27; 117.17; 122.17.
ΔΗΜΟCΙΟΝ	δεμόσιον	76.27.
ΔΙΑΒΟΛΟC	διάβολος	63.7; 69.17; 73.26; 74.12; 77.16; 78.6; 89.12; 100.18; 101.19; 102.12; 103.12; 104.22; 105.25; 106.17; 107.12; 108.14; 109.3; 110.17; 114.10; 115.5; 117.12; 118.11; 120.17; 121.7; 122.27; 123.18; 134.11.
ΔΙΑΔΙΚΙΑ	διαδικέω	56.20.
ΔΙΑΘΗΚΗ	διαθήκη	54.22.
ΔΙΑΚΟΝ }	διάκων	83.8.
ΔΙΑΚΩΝ }		4.13; 85.24; 126.19.
ΔΙΑΚΩΝΟC	διάκονος	85.26.
ΔΙΑΚΩΝΙΝ'	διακονέω	25.24; 27.4; 42.28; 45.24; 48.12; 52.13; 124.20 ^ε ; 125.28. ^ε
ΔΙΑΛΟΓΟC	διάλογος	63.15.
ΔΙΚΑΣΤΗΡΙΟΝ	δικαστήριον	88.14.
ΔΙΚΕΟC	δίκαιος	44.28; 54.6; 80.5; 88.19; 104.2.
ΔΙΟΙΚΙΤΗΣ	διοικητής	74.8.
ΔΙΠΛΟΥΝ	διπλόον	87.5.
ΔΙΠΝΟΝ	δεῖπνον	6.26; 11.6; 94.22.
ΔΩΡΕΑ	δωρεά	45.28; 51.7; 132.28.
ΔΩΡΟΝ	δῶρον	23.26; 24.4; 25.8; 26.8; 28.13; 29.7; 30.8; 31.25; 32.14; 33.8; 34.3; 42.18; 45.18; 48.9; 52.14; 54.4; 59.14; 107.23; 134.17.
ΕΓΚΩΜΙΟΝ }	ἐγκώμιον	58.10; 93.5; ΕΥΕΓΚΩΜΙΟΝ
ΕΝΚΩΜΙΟΝ }		5.11.
ΕΘΝΟC	ἔθνος	93.1. 5.28; 64.22; ΜΕΤΕΘΝΟC 66.10.

Coptic.	Greek etc.	Passages.
ΕΚΚΛΗΣΙΑ	ἐκκλησία	22.19; 26.21; 34.15; 35.5; 42.7; 53.20; 83.17; 84.3; 85.21; 86.14; 87.6; 125.15; 127.6; 129.15.
ΕΛΑΧΙΣΤΟΝ	ἐλάχιστον	126.33.
ΕΛΕΥΘΕΡΟΣ	ἐλεύθερος	39.16.
ΕΛΕΦΑΝΤΙΝΟΝ	ἐλεφάντινον	126.18.
ΕΝΕΡΓΙΑ	ἐνέργεια	110.18.
ΕΝΕΡΓΙΝ	ἐνερῶ	87.25.
ΕΝΙΩΧΟΣ	ἐνίοχος	132.26.
ΕΝΟΧΟΣ	ἐνοχος	108.23.
ΕΝΤΟΛΗ	ἐντολή	90.13; 105.1; 111.24; 120.26; 108.15; 121.19.
ΕΞΕΓΗΖΙΝ	ἐξηγέομαι	133.10.
ΕΞΕΓΗΓΗΣΙΣ	ἐξηγήσεις	133.10.
ΕΞΩΡΙΖΙΝ	ἐξορίζω	93.3; 134.1.
ΕΠΑ	ἐπ	93.1.
ΕΠΑΓΓΕΛΙΑ	ἐπαγγελία	15.19.
ΕΠΙ ΔΕ ΕΠΙ ΔΗ	ἐπὶ δέ	107.27. 67.26; 86.4; 102.22; 103.2; 108.20; 111.9; 114.22; 117.3; 120.16; 122.2; 124.18; 127.11.
ΕΠΙΒΟΥΛΗ	ἐπιβουλή	99.15; 110.14.
ΕΠΙΘΡΟΠΟΣ	ἐπίτροπος	48.5.
ΕΠΙΘΥΜΙΑ	ἐπιθυμία	18.2.
ΕΠΙΣΚΟΠΟΣ	ἐπίσκοπος	68.1; 69.1; 71.10; 72.8; 81.11; 82.1; 85.22; 86.18; 87.1; 88.9; 93.2; 125.16; 126.2; 127.4; 128.1; 129.15.
ΕΠΙΣΤΟΛΗ	ἐπιστολή	83.4; 87.20; 109.18.
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΟΝ		83.15.
ΕΠΙΤΙΜΑΝ	ἐπιτιμάω	119.29; 120.1; 121.13.

Coptic.	Greek etc.	Passages.
ΕΡΑΔΡΙΟΝ	ἀρητήριον	42.10.
ΕΡΕΤΙΝ	ἑρωτιάω	5.2; 6.9; 11.16; 23.15; 29.5; 99.17; 101.7; 108.13; 115.1; 120.18.
ΕΡΜΕΝΙΑ	ἐρμηνεία	49.14.
ΕΡΟΓΨΑΛΤΗΣ	ἱεροψάλτης	93.21.
ΕΤΗΜΑ	αἶτημα	1.16; 24.1; 113.25.
ΕΤΙ ΔΕ	ἔτι δέ	75.3; 123.17.
ΕΥΑΓΓΕΛΙΟΝ	εὐαγγέλιον	53.5; 65.3; 73.16; 83.14; 90.15; 121.6.
ΕΥΓΕΝΗΣ	εὐγενής	103.10.
ΕΥΚΕΛΛΑ		41.7.
ΕΥΚΕΡΙΑ	εὐκαιρία	77.3.
ΕΥΣΕΒΗΣ	εὐσεβής	26.5; 28.20; 31.23; 34.4; 35.17; 36.3; 95.25; 106.23; 101.8; 119.6.
ΕΥΧΗ	εὐχή	13.8; 85.15.
ΕΦ ΟΣΟΝ	ἐφ' ὅσον	106.10.
ΕΧΜΑΛΩΣΙΑ	αἰχμαλωσία	134.16.
ΕΧΜΑΛΩΤΕΥΙΝ	αἰχμαλωτίζω	134.12.
ΕΧΜΑΛΩΤΟΣ	αἰχμάλωτος	134.9.
ΕΩΝ	αἰών	25.26; 47.28.
ΖΩΓΡΑΦΙΑ	ζωγραφία	112.28; 121.27.
ΖΩΓΡΑΦΙΝ	ζωγραφέω	99.21; 111.4.
ΖΩΓΡΑΦΟΣ }	ζωγράφος	99.4; 121.28.
ΖΩΚΡΑΦΟΣ }		98 1.
ΘΑΛΑССΑ	θάλασσα	3.3.
ΘΑΝΕCΘΕ	θανατόω	118 10.
ΘΑΡΙΝ	θαρσέω	100.23; 113.12; 123.12; θαρπι (sic) 99.14.
ΘΕΟΔΟΚΟΣ	θεοτόχος	84.22; 90.21.
ΘΕΟCΕΒΗΣ	θεοσεβής	34.16.

Coptic.	Greek etc.	Passages.
ΘΕΩΡΙΑ	θεωρία	127.17.
ΘΛΙΨΙC	θλίψις	24.21; 65.21; 88.24.
ΘΡΙΤΟΝ	τρίτον (?)	44.26; 45.13.
ΘΡΟΝΟC	θρόνος	7.16; 44.5; 53.9; 61.12; 126.18; 132.12.
ΘΥCΙΑ	θύσια	24.5; 26.20; 31.20; 49.4; 54.15; 59.11; 115.23; 118.21; 126.11.
ΘΥCΙΑCΤΗΡΙΟΝ	θυσιαστήριον	83.10; 129.18.
ΙΔΩΛΟΝ	εἶδωλον	80.13; 81.21; 82.25; 87.10; 134.5.
ΙΤΕ	εἶτε	25.11; 64.9; 84.15; 114.17.
ΚΑΖΟΦΥΛΑ- ΓΙΩΝ	γαζοφυλάχιον	52.6; ΚΑΖΩΦΥΛΑΓΙΟΝ 52.2.
ΚΑΘΑΡΟC	καθαρός	20.15.
ΚΑΘΗΚΙΝ	καθηγόμεμαι	71.21; 72.8; 86.13; ΚΑΘΗΓΙΝ 81.12.
ΚΑΘΟΛΙΚΟΝ	καθολικόν	83.16.
ΚΑΙ ΓΑΡ	καὶ γάρ	98.15.
ΚΑΛΙΝ	καλέω	77.22.
ΚΑΛΟC	καλός	24.7; ΚΑΛΟΥ 33.9.
ΚΑΛΩC	καλῶς	4.2; 5.24; 22.14; 32.3; 33.22; 36.23; 39.20; 40.3; 43.6; 71.1; 114.21.
ΚΑΝ	καὶ ἄν	8.6; 107.11; 122.10.
ΚΑΠΝΟC	καπνός	107.18.
ΚΑΡΠΟC	καρπός	88.2; 131.2.
ΚΑΤΑ	κατά	1.13; 7.25; 8.20; 10.21; 19.4; 23.24; 24.2; 26.19; 28.10; 31.21; 40.14; 42.3; 46.8; 47.12; 54.7; 65.3; 68.7; 71.7; 74.22; 77.3; 93.20; 96.8; 99.10; 103.11; 107.27; 114.21; 116.12; 117.2;

Coptic.	Greek etc.	Passages.
		121.24; 129.19; 130.27; 131.3; 133.16.
ΚΑΤΑΔΙΚΟΣ	κατάδικος	78.22.
ΚΑΤΑΚΙΟΝ	κατάγειον	76.11.
ΚΑΤΑΚΛΥΣΜΟΣ	κατακλυσμός	121.1.
ΚΑΤΑΛΑΛΙΑ	καταλαλιά	10.8; 89.7; 112.19.
ΚΑΤΑΠΕΤΑΣΜΑ	καταπέτασμα	113.18; 132.16.
ΚΑΤΑΡΑΚΤΗΣ	καταρράκτης	113.18; 128.14.
ΚΑΤΑΦΡΟΝΙΝ	καταφρονέω	97.13.
ΚΕ ΓΑΡ	καὶ γάρ	68.19; 80.4; 82.5; 99.26; 105.3; 109.20; 118.16; 127.23.
ΚΕ ΠΕΡ	καὶ πέρ	117.13.
ΚΕΛΕΥΙΝ	κελεύω	76.3; 79.17.
ΚΕΦΑΛΕΟΝ	κεφάλαιον	126.22.
ΚΛΗΡΙΚΟΣ	κληρικός	67.1.
ΚΛΗΡΟΝΟΜΙΑ	κληρονομία	26.12; 129.8.
ΚΛΗΡΟΝΟΜΙΝ	κληρονομέω	47.9; 107.23; 116.22; 117.27; 125.11.
ΚΟΙΤΩΝ	κοιτών	41.19; 103.1; 104.24; 105.13; 106.5; 124.25; 125.3; 107.3; 111.2; 114.5; 126.16.
ΚΩΙΤΩΝ		101.2; 102.24.
ΚΟΙΝΟΜΙΝ	οἰκονομέω	4.1; 13.22.
ΚΟΙΝΩΝΙ	κοινωνέω	75.20; ΚΩΙΝΩΝΙΝ 106.28.
ΚΟΛΑΣΙΣ	κόλασις	75.19; 88.16.
ΚΟΛΙΝ	κωλύω	132.17; ΚΩΛΙΝ 113.6.
ΚΟΛΛΑΡΙΟΝ	collarium	78.16.
ΚΟΛΥΜΒΗΘΕΡΑ	κολυμβήθρα	84.26; ΚΟΛΥΜΒΗΤΡΑ 85.10.
ΚΟΡΥΜΦΕΟΣ	κορυφαῖος	61.6.
ΚΟΣΜΟΣ	κόσμος	3.8; 6.12; 9.16; 10.11; 12.22;

Coptic.	Greek etc.	Passages.
		13.15; 24.21; 25.25; 26.16; 48.28; 51.17; 55.25; 90.19; 97.6; 106.25; 107.6; 121.11; 128.25.
ΚΟΣΜΙΚΟΝ	κοσμικόν	108.18.
ΚΟΣΜΗΣΙΣ	κόσμησις	26.15; 104.10; 106.21; 121.28.
ΚΟΥΛΑΤΩΡ	curator	104.16; 106.5; 107.3; 108.5; 109.25.
ΚΡΑΝΙΟΝ	κρανίον	131.22.
ΚΡΙΣΙΣ	κρίσις	97.1; 118.19.
ΚΡΙΤΗΣ	κριτής	15.25.
ΚΥΒΩΤΟΣ	κιβωτός	2.21; 3.11; 13.16; 54.19; 58.11.
ΚΥΘΑΡΑ	κιθάρα	16.11; 94.1.
ΚΥΡΙ	κύριος	39.19; 43.7; 45.21; 103.23.
ΚΥΡΙΑΚΗ	κυριακή	18.21; 63.8; 64.25.
ΚΥΡΙΖ	κήρυξ	84.12.
ΛΑΚΚΟΣ	λάκκος	18.7.
ΛΑΜΠΑΣ	λαμπάς	115.22.
ΛΑΟΣ	λαός	15.17; 17.4; 26.26; 33.9; 55.11; 60.21; 61.15; 95.26; 111.18; 114.19.
ΛΕΠΤΟΝ	λεπτόν	52.5.
ΛΟΓΙΣΜΟΣ	λογισμός	107.10.
ΛΟΓΟΣ	λόγος	2.6; 5.13; 60.23; 61.13; 63.1; 95.7; 96.14; 97.12; 132.22.
ΛΟΓΧΗ	λόγχη	89.8.
ΛΟΙΠΟΝ	λοιπόν	73.9; 74.2; 81.28; 80.10; 89.25; 90.16; 97.4; 100.5; 103.19; 104.15; 115.26; 113.25; 117.19; 120.7; 135.2.
ΛΥΜΗΝ	λιμήν	3.1; 98.2.

Coptic.	Greek etc.	Passages.
ΛΥΜΝΗ		3.1; 84.28; 85.8; 100.11; 111.3; 112.14.
ΛΥΧΝΙΚΟΝ	λυχνικόν	66.26.
ΜΑΘΗΤΗΣ	μαθητής	65.8; 109.6.
ΜΑΚΑΡΙΑ	μακαρία	28.21; 32.2; 129.2.
ΜΑΚΑΡΙΣΜΟΣ	μακαρισμός	52.7; 115.21.
ΜΑΚΑΡΙΟΣ	μακάριος	93.8; 103.5; 104.17; 105.20; 106.27; 110.11; 115.20; 116.20; 117.23; 124.20; 126.27; 127.1; 130.16.
ΜΑΛΙΣΤΑ	μάλιστα	4.7; 21.25; 34.15; 39.28; 122.18.
ΜΑΛΛΟΝ	μᾶλλον	117.15; 133.6.
ΜΑΠΠΑ	μάππα	83.12.
ΜΑΡΓΑΡΙΤΗΣ	μαργαρίτης	115.11.
ΜΑΡΤΥΡΙΑ	μαρτυρία	19.27.
ΜΑΡΤΥΡΟΣ	μάρτυρος	19.20; 61.4; 65.21; 88.22.
ΜΑΧΕΡΑ	μάχαιρα	14.15.
ΜΕΔΡΙΤΗΣ	μετρητής	41.14.
ΜΕΛΕΤΑΝ	μελετάω	133.27.
ΜΕΝ	μέν	119.1.
ΜΕΡΟΣ	μέρος	34.22; 113.28.
ΜΕΣΙΤΗΣ	μεσίτης	8.18.
ΜΕΤΑΝΟΙΑ	μετάνοια	54.12.
ΜΕΤΡΟΝ	μέτρον	134.25.
ΜΗΠΟΤΕ	μήποτε	2.18; 3.12; 20.11; 21.22; 25.12; 29.22; 30.16; 32.13; 46.13.
ΜΗΠΩΣ	μήπως	3.10; 69.6; 116.26; 121.13.
ΜΗΤΕ	μήτε	31.24.
ΜΟΝΑΧΗ	μοναχή	120.20; ΜΟΥΝΑΧΗ 101.26; 102.5; 103.13; 106.17; 107.25.
ΜΟΥΝΑΧΟΣ	μοναχός	88.7.

Coptic.	Greek etc.	Passages.
ΜΟΥΝΑΣΤΗ- ριον	μοναστήριον	133.21.
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ΜΟΡΦΗ	μορφή	110.3; 112.27.
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Coptic.	Greek etc.	Passages.
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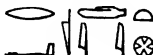
Coptic.	Greek etc.	Passages.
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